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# The Outlook of Missions

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VOLUME XXI

MAY, 1929

NUMBER 5



MR. AND MRS. KANESABURO YOSHIDA  
(See Article by Dr. Moore on Page 215)

# Here Is Your Opportunity

- IF you want to keep pace with the missionary enterprise in this changing world.  
IF you would like to have a trained leadership in your Church to carry out a larger missionary program.  
IF you would like to be a trained leader in the greatest work of the Church today.



## THIS YEAR'S THEMES

### FOREIGN MISSIONS

The general theme of the educational program for Adults and Young People is "The World Mission of Christianity." Against the background of the studies and discussions at Jerusalem, the books for these grades restate and reinterpret the World task of Christian missions. For the Intermediate, Junior and Primary grades new books are offered on "The Philippines."

### HOME MISSIONS

The Theme for Adults and Young People is "The City." No more opportune subject could be selected for the study of home missions. The Intermediate book is on "Race Prejudice"; the Junior and Primary books on "Mexicans in the United States."

### THE CONFERENCE DATES

Hood College .....	Frederick, Md. ....	July 1 to July 8
Bethany Park .....	Indianapolis, Ind. ....	July 13 to July 19
Catawba College .....	Salisbury, N. C. ....	July 20 to July 26
Heidelberg College .....	Tiffin, Ohio. ....	July 20 to July 27
Kiskiminetas Academy .....	Saltsburg, Pa. ....	July 26 to Aug. 5
Ursinus College .....	Collegeville, Pa. ....	July 29 to Aug. 5
Theological Seminary .....	Lancaster, Pa. ....	Aug. 3 to Aug. 10
Mission House .....	Plymouth, Wis. ....	Aug. 10 to Aug. 17
Zion Church .....	Buffalo, N. Y. ....	Sept. 19 to Sept. 22

Note these dates now and make arrangements to attend one of these Conferences.  
For Particulars Address

**REV. A. V. CASSELMAN, D. D.,** Department of Missionary Education  
Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.





# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

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And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.

Isaiah 32:17

---

We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong?

—TENNYSON.

---

Casting aside all things that mar,

Saying to wrong, "Depart!"

To the voices of hope that are calling you,

Open the door of your heart.

—EDWARD EVERETT HALE.

---

Trust is the great antidote to care. It is by simple, quiet, unswerving confidence that we cast our cares on anybody, and just so do we cast our cares on God.

—GEORGE H. MORRISON.

---

"If we could see beyond today

As God can see—

If all the clouds should roll away,

The shadows flee—

O'er present griefs we would not fret,

Each sorrow we would soon forget,

For many joys are waiting yet

For you and me!"

---

Prayer is the appointed means by which this highest kind of courage is fed. Through prayer our courage renews its youth like the eagle.

---

Grant us to keep at least a prompt desire,

Continual readiness, for prayer and praise.

—ARCHBISHOP TRENCH.

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"God's individual care for us is not only a reasonable, it is an inevitable, corollary of our faith."

---

"To keep the spirit of progress, of discovery, alive in our hearts is the secret of abiding youthfulness and continual attainment."

---

"Faith in God comes by companionship with Him in the practice of His presence in prayer."

---

If we were children of Pentecost, living up to our spiritual times, heart's-ease would bloom just within our gate, and the weary wayfarer would be stopped by its perfume, and would question us as to the secret and manner of its growth.

—J. H. JOWETT.

---

Blest is the tranquil hour of morn,

And blest that hour of solemn eve,

When, on the wings of prayer upborne,

The world I leave!

---

Let us beware lest we seek to overthrow the persistent dreams of men, though they be clothed in fanciful symbolism, for there is always an underlying truth in them.

—VAN RENSSELAER GIBSON.

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May God grant unto us the grace that embraces and holds fast the infinite and eternal which are ours in Christ.

—F. B. MEYER.

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"We are held to our best ideals by the confidence and companionship of one who is worthy to share our inner life."

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## The Prayer

"O THOU Eternal Spirit, our Master has taught us the certainty of that life for which we wait. Fill us more completely with the passion for life, full and complete. AMEN."

# The Outlook of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## *The Coming Meeting of the General Synod*

*Grave Issues Will Present Themselves for Action*

THE eyes of our Church will be fixed on Indianapolis, Indiana, the place of the meeting of the General Synod from May 22-29, 1929. This is the second time that Indiana has the privilege of welcoming into its State the delegates—clerical and lay—of our Reformed Church; the first time was when the General Synod met at Fort Wayne, in 1875. At that time, the Rev. Dr. William K. Zieber, pastor of Emanuel Church, Hanover, Pa., was the President. There were 635 ministers on the roll and the church membership was about 145,000. The contributions for benevolence were \$88,117 per

year, and for congregational purposes, \$310,000. We shall not now give here the latest figures for 1928, but these can be found in the Almanac and Year Book for 1929. It certainly must shock those pastors and members who are all the time berating us as “a non-aggressive Church.” To show that the Angel of Death has been busy among our ministry, we find that only three men are living whose names appear as in attendance at Fort Wayne, viz: Rev. Drs. Hiram King, David Van Horne and Christian Baum. One of the interesting discussions at the sessions was the first Report on Closer



FIRST REFORMED CHURCH AND SUNDAY SCHOOL BUILDING, INDIANAPOLIS



Union with the Reformed Church in America. The obstacles that were in the way then, after more than fifty years of increase in wisdom and growth in grace it seems cannot be removed. We keep on singing "Blest be the Tie That Binds," but when we come to tie the knot the contracting parties shake their heads and say, "*We Will Not.*"

The problems that the delegates will face at Indianapolis, and we hope they may be solved for the greater glory of God and the salvation of immortal souls, are of vital and far-reaching significance. To those who will study them in the light of the will of God and for the hastening of the coming of the Kingdom in all the world, the solutions will not be so difficult. That the right may triumph and the truth prevail, it is the solemn duty of the entire Church to be much in prayer for the delegates, so that they may be divinely led in all their thinking, speaking and voting.

ALLEN R. BARTHOLOMEW.



REV. CARL J. G. RUSSOM

### *The Program of the General Synod*

THE General Synod will convene in the First Reformed Church, Tenth Street and Oakland Avenue, Indianapolis, Indiana, Rev. Carl J. G. Russom, Pastor, on Wednesday, May 22nd.

The Synod will open with the celebration of the Holy Communion at 10 o'clock that morning. (All sessions will be on Central Standard Time, one hour slower than Eastern Standard Time.) The devotional service will be continued at two o'clock and will be followed by the sermon of the President, Dr. Allen R. Bartholomew. Following the sermon the General Synod will organize, electing all its officers. The Order of Business adopted by the Executive Committee of General Synod will be presented. If this is approved by the General Synod, the Order of Business will be according to the following outline: Addresses of welcome will be made by the Mayor of the City, by the representatives of the Federation of Churches and the General Committee of Arrangements, and by the Pastor loci. A response will be made by

the new President. In the evening the Synod will get down to business, with the announcement of committees, reference of reports and overtures, etc., and will hear the report of the Committee on the State of the Church, and the Necrology for the triennium.

Beginning on Thursday, there will be a devotional period of 20 minutes every morning until the close of the sessions. On Thursday the Minutes of General Synod, the District Synods and the Classes will be reviewed. Routine items will be disposed of immediately. Overtures will be referred and orders of the day fixed for important matters for which longer time is needed. One of these, regarding ecclesiastical rights and privileges of women, will be considered on Thursday afternoon. The report of the Executive Committee will also be presented for information and reference, that afternoon. Thursday evening will be devoted to Home Missions, with addresses by Drs. Charles E. Schaeffer and Harry F.

(Continued on Page 221)



## *The Summer Missionary Conferences*

A. V. CASSELMAN



MISSIONARY CONFERENCE AT BETHANY PARK, NEAR INDIANAPOLIS

IN these days no one can be an intelligent Christian who does not know what is going on religiously among the nations of the world. Never was this truer than at the present time. The young people of today have a wider outlook on life than those of any other preceding generation. At the Summer Missionary Conferences young people in particular get a world-wide view from a Christian standpoint. There is no other place in the Church where the young people of the Church are brought face to face with the lives and problems of the young people of the world as they are in these Conferences. The Conferences have as their real purpose the development of this world-wide Christian attitude and the training of world-wide leaders by a course of instruction in the missionary knowledge of the modern world, both home and foreign.

*The dates* of the various Summer Conferences to be held this year throughout the Church, and also a statement of the general themes of study for Home and Foreign Missions will be found on the inside cover page of this issue of THE OUTLOOK OF MISSIONS.

*The daily schedule* of these Conferences varies slightly in different places owing to local conditions, but the general program outline of all the Conferences is the same. The forenoons are occupied with study, beginning with a "Bible Hour," followed by a "Major Study Hour" devoted to mission-study books,

and an "Elective Study Hour" for specialized subjects, closing with a "Methods Hour" for various groups. The afternoons are given over to rest and recreation, varying according to location, with games, picnics, hikes, historical pilgrimages, swimming, boating, stunts and parties. There is real fun for everybody. The evenings begin with a "Sunset Service" out in the open, followed by a "Platform Meeting" with addresses by home and foreign missionaries, illustrated lectures, motion pictures, and special features, concluding with a social hour. The Conference Sunday is a great day, with sermons and addresses by Church leaders at home and abroad.

*The expenses* vary with the different Conferences. For the majority of the Conferences the registration fee is \$2.50, with the exception of Catawba and the Mission House, where it is less, and Kiskiminetas, where it is a little more. The rates for room and board vary also according to locality, but range in general from \$10.00 to \$15.00 for the Conference period. Delegates to the Conferences are also urged to provide \$2.00 or \$3.00 for the purchase of the necessary books for study classes, which can be secured at the Conference.

*Delegates* are desired from those who are in any way responsible for missionary leadership in their individual Churches. It is especially desirable that all Church organizations should send specially designated delegates to the Conferences. The

Conferences, of course, are open to all who desire to broaden and deepen their missionary knowledge. The presence of young people who are full of enthusiasm, vigor and energy, and want to be trained for larger and greater leadership, is especially desired. They will have a large share in the Conference organization. It is especially recommended that young men be chosen, wherever possible, to represent the Young People's Societies and Young People's Departments of the Sunday School. In order to enjoy the afternoon recreational programs of the Conferences, delegates are advised to bring along tennis rackets, bathing suits, hiking shoes and sport clothes.

*The programs* for the coming Conferences are all set up and may be secured for the asking. Lack of space prevents the publishing of the programs in full in this issue. However, some of the important features of the programs are as follows:

The Foreign Theme, "The World Mission of Christianity," will be taught to the adults at most of the Conferences by Rev. A. V. Casselman, D.D., Secretary of the Department of Missionary Education, Philadelphia, Pa., and at Kiskiminetas by Rev. F. R. Casselman, Butler, Pa. The Young People's Foreign Book will be taught by Miss Ruth Heinmiller, Girls' Guild Secretary, and Miss Alliene S. DeChant, Field Worker of the Board of Foreign Missions. The adult Home Mission classes on "The City" will be taught by Rev. James M. Mullan, B.D., Superintendent of the Department of the East; Rev. John C. Horning, D.D., Superintendent of the Department of the Central-West; Rev. Joseph H. Stein, Toledo, Ohio, and Rev. Purd E. Deitz, Philadelphia, Pa. The Home Mission Young People's Book will be taught by Miss Greta P. Hinkle, Literature and

Student Secretary of the Woman's Missionary Society; Rev. F. W. Knatz, Fort Wayne, Indiana, and Mrs. F. I. Sheeder, Collegeville, Pa. The Woman's Book will be taught by Miss Carrie M. Kerschner, Secretary of the Woman's Missionary Society, Philadelphia, Pa., and Mrs. F. R. Casselman, Secretary of Thank-Offering of the Woman's Missionary Society, Butler, Pa. The Children's Books will be taught by Miss Kathryn McKee, of York, Pa.; Miss Louise Beam, Tiffin, Ohio; Miss Elizabeth Zimmerman, Berlin, Pa.; and Miss Sara A. Bowman, Palmyra, Pa. The speakers at the Bible Hours are Prof. John B. Noss, Ph.D., Lancaster, Pa.; Rev. Ernest N. Evans, D.D., Indianapolis, Ind.; Rev. John C. Horning, D.D., St. Joseph, Mo.; and Rev. Edward O. Butkofsky, Norristown, Pa. The Sunset speakers will be Rev. Harold B. Kerschner, Philadelphia, Pa.; Rev. Elmer G. Homrighausen, Freeport, Ill.; Rev. J. B. Reagle, D.D., Tiffin, Ohio; Rev. John Lentz, Collegeville, Pa.; and Rev. E. F. Hoffmeier, D.D., Lebanon, Pa. Missionaries from the home and foreign fields will deliver addresses at the platform meetings, and the Conference Sermons will be delivered by some of the outstanding preachers of the Church.

*A fine week* of physical, mental and spiritual uplift, full of information and inspiration, among congenial friends, amidst delightful surroundings, is assured to every Conference delegate. Here is an ideal summer outing, a vacation that lasts. Let us have this year the very best Conferences we have ever had.

*Full information* concerning the programs in detail and the rates for the various Conferences may be had from Rev. A. V. Casselman, D.D., Department of Missionary Education, Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

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*"Another year has arrived for me to send you my dollar and I gladly remit it to you as you are a friend I long to have, keeping me in touch with the good work my mother church is carrying on throughout the world. I agree with all the quotations of the subscribers in the February number. They are my sentiments, too."*

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MRS. BURTON TITUS, Orangeville, Ohio.

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# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## *Missions Enroute to Indianapolis*

THE delegates who are going to the meeting of the General Synod in Indianapolis in May and are going from the Eastern section of our Church, taking the special train provided for by the officers of the General Synod, starting from Philadelphia on the evening of May 21st, will pass a number of places where we have Mission Churches. The first of these is Philadelphia, where we have six Missions, and also the Bethel Community Center supported by the Woman's Missionary Society. The next point is Lancaster, where we have St. Peter's Church, which is a fine demonstration center of a modern religious education program. We then come to Lewistown, Pennsylvania, where our Trinity Mission, under the leadership of Dr. F. A. Rupley, has recently come into possession of a very beautiful and substantial Church building. The next point of interest is Altoona, where we have Salem Mission at the eastern end of the city. To the south of it there is our Mission at Hollidaysburg, and still further to the south is the Williamsburg Mission. All of our Reformed congregations in Altoona at one time received aid from the Board of Home Missions. As we travel farther west around the Horseshoe Curve, over the Allegheny Mountains, we pass a little station called Portage, where we have a Hungarian congregation. A few miles to the right is Vintondale, another mining community,

where we also have a Hungarian Church. We reach Johnstown, where we have St. Paul's Mission and also a Hungarian Church. A few miles to the south is another Hungarian Church, at Windber, and to the southwest lies a group of Mission Churches at Holsopple, Boswell and Jenners. The next point where we have a Mission is at Greensburg. From there we pass into the Pittsburgh area, where we have a large number of English and Hungarian Missions, including Larimer, Pitcairn, Braddock, Homestead, Christ Church and Church of the Ascension in Pittsburgh, Duquesne, McKeesport and Springdale. From Pittsburgh we go over the Panhandle Route, crossing into the State of Ohio. We reach Columbus, where we have two Missions, one English and the other Hungarian. From Columbus we reach Dayton, Ohio, which is not only the seat of Central Theological Seminary, but also a great Missionary center for the Reformed Church. In this city and its environs we have eight Missions, including one Hungarian. After leaving Dayton we do not find any other Mission Churches until we come to Indianapolis itself. Here we have seven Churches, of which four are Missions. Three of these were started by the former Tri-Synodic Board of the German Synods. The General Synod's Board organized the Carrollton Avenue Church, formerly known as the Central Avenue Church.

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Calvary Community Church of the Reformed Church in the United States, Maywood, Ill., is the new name of the Mission at Maywood, a suburb of Chicago. The pastor, Rev. A. J. Michael, reports that a community religious census was made in cooperation with the Lutheran Church and at least 1500 homes visited. A large prospective membership list has been compiled.

Zion's Church, Moraine City, Ohio, of which Rev. J. O. Gilbert is the Missionary, has put *The Christian World* into every home in the community recognized as their prospect or responsibility, and have gotten 56 new subscribers. This congregation has a most successful Young People's work and funds provided and plans under way for the Daily Vacation Bible School this summer.



## Announcement

The Board of Home Missions of the Reformed Church in the United States takes pleasure in announcing the creation of a new Department, to be known as *The Bureau of Church Finance*, identical in personnel with the Committee on Finance, the purpose of which is to make available to the Reformed Churches in the United States and those of uniting or amalgamating bodies, an expert service of counsel, aid and direction in the operation of financial campaigns for capital funds, such as new building enterprises, indebtednesses, etc.

The Bureau furthermore takes pleasure and pride in the announcement that it has secured the services of the well-known financial campaign director, Mr. H. H. Patterson, 903 East 150th Street, Cleveland, Ohio.

The creation of the Bureau, with Mr. Patterson and his staff at our service, should give the Churches of the country a financial and spiritual impetus such as will revert to the glory of God and to the honor of our Denomination.



MR. H. H. PATTERSON

## Notes

The Rev. A. H. Schmeuszer, pastor of St. Paul's Mission, Kansas City, Mo., makes a fine report for the first quarter of the year. He states: "The past quarter has been one of great improvement in the spiritual life of our Church. There has been an enthusiastic coöperative effort to further the interests of our Mission. The people made two complete visitations of the membership and friends, visiting on each visitation about 300 people. For the past seven weeks our record has been: 195 in Sunday School, 120 at the morning service, and 100 at the evening service. This improvement came from the inspiration of Dr. George G. Dowsy's Loyalty Crusade. The Young People's work has grown splendidly. The debt of \$2,000 on the organ was lifted by a special gift from Mrs. W. H. Waggoner. The congregation has decided to purchase a parsonage directly west of the Church on the northwest corner, the Church being on the northeast corner. The additional room for the Sunday School will thus be

acquired, since we are contemplating using a portion of the second floor for the Beginners' and Primary Departments. They have sold our present parsonage. The Church interior has been renovated and the roof re-covered. Twenty-three new members were received at Easter, and the Apportionment is paid in full."

\* \* \*

Dr. H. J. Christman conducted special services during Holy Week in the Pleasant Valley Community Church, near Dayton, Ohio, of which the Rev. Loran W. Veith is the pastor. This Mission is in a healthy condition and is building solidly.

\* \* \*

Evangelistic services were conducted for one week in the Corinth Boulevard Mission, Dayton, Ohio, of which Rev. Ben M. Herbster has now become the regular pastor. The sermons were preached by Dr. Rowe and the attendance was very gratifying.

The report from the Glenside Mission, near Philadelphia, of which Rev. T. C. Wiemer is the pastor, is most encouraging. He states: "Our services during the Easter season were the most satisfactory we have ever had from every viewpoint, numerically, financially and spiritually."

\* \* \*

The Rev. W. R. Shaffer, our Missionary at Conover, N. C., has resigned to take up the work in the Mission at High Point, N. C. Rev. H. C. Kellermeyer has relinquished the work at Lincolnton,

N. C., and accepted a call from the Reformed Church at Concord, N. C. There are thus several important vacant Missions in North Carolina Classis.

\* \* \*

The date for the dedication of the new Church at Laureldale, in Reading Classis, is set for May 26th. Here is a very promising community and the use of this new building will greatly aid the Mission in carrying forward its work, which has hitherto been done in a small portable chapel which had long since been outgrown.

### *The Carrollton Avenue Mission*

This Church is in its second location. The Mission was originally organized by Rev. Henry S. Gekeler early in 1905. In those days the Board of Home Missions availed itself of the services of the Sunday School Missionary. The Sunday School Board paid half of the salary and the Board of Home Missions paid the other half, but had practically entire direction of the work of the Sunday School Missionary. Rev. Henry S. Gekeler was appointed as the Sunday School Missionary December 1, 1904. He was sent to Indianapolis and there started a Mission on Central Avenue. In 1908

he reported 71 members. After his resignation he was succeeded by the Rev. Robert Thena, who was followed by Rev. George H. Gebhardt. Under the pastorate of the last named the Mission was moved from Central Avenue to Carrollton Avenue, a distance of many city squares. Here for a while the congregation worshipped in a portable chapel which had been formerly used by the Hale Memorial Church, Dayton, Ohio. The growing congregation soon outgrew this temporary building and the present beautiful and commodious edifice was erected. The parsonage adjoining was secured a



CARROLLTON  
AVENUE  
CHURCH,  
INDIAN-  
APOLIS,  
INDIANA



little later on. The Mission now enjoys a very splendid equipment and has developed into a strong and influential congregation. Within a reasonable time it will

go to self-support. Rev. Mr. Gebhardt has recently resigned the pastorate and accepted a call to the Reformed Church at Wadsworth, Ohio.

### *The New Editors of the Lapja*

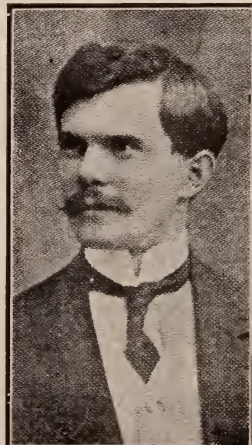
THE *Reformatusok Lapja* is the official organ for our Hungarian congregations. It is published weekly, and until now was controlled and supported by the Board of National Missions of the Presbyterian Church, the Publication and Sunday School Board and the Board of Home Missions of the Reformed Church. After due conference with all the parties involved, the ownership of the *Lapja* now passes over to the Board of Home Missions of the Reformed Church in the United States, and the other two agencies will for the time being make substantial financial contributions to its support.

For a number of years the Rev. Alex. Harsanyi, of Homestead and later of Pittsburgh, Pa., served as the editor of this paper. When he relinquished his duties the editorship passed to the Rev. Michael Toth, of Detroit, Michigan. He was succeeded by the Rev. Samuel Horvath, of Homestead, Pa., and Rev. John Dikovics of Bloomfield, N. J., representing the Presbyterian element. Upon the sud-

den and tragic death of the Rev. Samuel Horvath last January, it became necessary to appoint a new editor. For the time being, Rev. J. Melegh, of McKeesport, Pa., Rev. Louis Varga, of Pittsburgh, Pa., and Rev. S. Laky, of Youngstown, Ohio, carried forward the work. Under the new management a complete new set of editors has been appointed by the Board of Home Missions. The Rev. Geza Takaro, D.D., of New York City, will serve as editor-in-chief, the Rev. S. Laky, of Youngstown, Ohio, as assistant editor, and the Rev. J. Melegh, of McKeesport, Pa., as managing editor. The paper has a list of 1800 subscribers. It is proposed under this new arrangement not only to improve the contents of the paper but also gradually enlarge its circulation. There are many thousands of Hungarians in America who should read this periodical, which brings them fresh news from our Hungarian congregations and also gives a wider outlook on all the work of the Church.



REV. GEZA TAKARO



REV. SIGISMUND LAKY



REV. JULIUS MELEGH



## *Observations of the Treasurer*

J. S. WISE

IN the life of every individual there come times when by a few simple decisions his entire future is either made or marred. The same thing is true in the life of the Church. I believe that ultimately right will triumph; but I believe also that we, by unwise decisions, often postpone it and lose the glory and satisfaction that might have been ours.

"For of all sad words of tongue or pen, The saddest are these: 'It might have been'!"

General Synod will soon be in triennial session in Indianapolis. What kind of preparation have we made for it? Are we at this writing, the middle of April, earnestly praying for divine guidance and for an enlarged program with which to challenge the Church, or are we persuading ourselves that our present program is already too large? This is an important question. Every delegate must face it. It cannot be dodged. It involves either the making or the marring of the future life of the Reformed Church—at least for the next three years. Indissolubly connected with this last statement is the whole work of the Board of Home Missions, much of which has been committed to it by General Synod and the other judicatories of the Church. It is not only the Board's program, it is the Church's program.

The Board's report to General Synod is replete with gratifying achievements. In fact, these have grown so much in the last twenty years and are so satisfying that nothing but commendation and universal praise should be spoken. I am saying this for the elected members of the Board and not for its executive officers. These are merely the Board's servants, appointed to study its needs and to carry out its mandates. Without the splendid vision of the members of the Board, the executive officers could do very little. Well we are all proud of what has been done! True, this work has cost much more than the Church has supplied, but I am sure that when the real facts are known no one in the entire Church would for a single moment think of undoing anything that has been done.

In 1920 this Board was practically out of debt. The General Synod of that year was one of the most forward-looking ever held. It was flushed with enthusiasm. The Forward Movement canvass had just been finished and all of General Synod's actions were influenced by the one dominant note of victory. Can anyone who was present ever forget that great gathering? The whole program of the Church and of its Boards was enlarged. Truly we were to "go forward"! Every institution and every Board caught that spirit. Oh, that we might still have it! There was hope ahead! But alas, within a few years that splendid program, so splendidly begun, was retarded. How long shall we suffer from it? The delegates at Indianapolis must answer that question.

It is very uncomfortable for a Board to be under constant financial pressure. All of its Missions must feel the effect of it. Not one of them can understand, or be shown satisfactorily, just why the Board should not meet all their requests. Appeal after appeal to make an exception in favor of this or that Mission is a frequent occurrence. If these appeals cannot be met, the Board is accused of lacking vision. However, there is no lack of vision but a decided lack of funds. This is, after all, the chief cause of the Board's problems. The Church expects it to operate on a minimum income while the Mission expects maximum aid. Because of this, your Treasurer's lot is not always a "happy one," and in order to stand the strain he must be an optimist with a keen sense of humor.

Last July the activities of the Church-Building Department were very much curtailed. The adoption of two items by the Board virtually prohibits the erection of any further new buildings for some time to come. The only way the splendid service that has been rendered by this Department may be continued is by greatly increasing its income. The items referred to are as follows: "That we systematically limit the buying of lots and the building of new Churches until we have materially reduced our debt in the

Church-Building Department. That we urgently request the executive staff and the Superintendents to coöperate to their fullest extent in the carrying out of the above recommendation." Please observe, therefore, that the executives of the Board have received their orders, and I for one, the Superintendent of the Church-Building Department and the Treasurer of the Board, must respectfully ask all building committees and missionaries for their kindly coöperation. While I regret this action, at the same time I realize its necessity. This Department depends almost exclusively for its income on its collections from loans now on its books, on new Church-Building Funds and legacies. That part of its income

which it receives from the Apportionment is for the most part used up in paying the interest on its bonds and bank loans, all of which the Department has invested in Mission Church buildings.

The day of reckoning is here. We are proud of the achievements of the past. There should be no lessened program for the future. If our people were too poor to "carry on," we might be justified in curtailing our work. Who is willing to say that we can no longer do that which we have done before? There is joy in service. Why should we deny that joy to our people, especially when we know that in denying it we will cripple the whole program of Home Missions?

### *Goss Memorial Reformed Church, Kenmore, Ohio*



After years of patient waiting, the Goss Memorial Reformed Church of Kenmore, Ohio, has at last attained its cherished desires. Having gone to self-support under its previous pastor, Rev. W. S. Adams, it has acquired, under the leadership of its pastor, Rev. Rollin Goodfellow, and the Church Building Department of the Board of Home Missions, a

beautiful and efficient new Church building. We are proud to show a picture of the building, which was dedicated on Sunday, April 14, 1929. The President, Dr. Charles E. Miller, and Treasurer Joseph S. Wise represented the Board of Home Missions on that occasion. It was a great day for Kenmore.



## *Home Missions, Past and Future*

*(An Address Delivered by WILLIAM ADAMS BROWN, D.D., PH.D., at the Joint Evening Session of the Annual Meeting of the Home Missions Council and Council of Women for Home Missions)*

WE celebrate today the Twentieth Anniversary of the founding of the Home Missions Council. It is an appropriate time, therefore, for the consideration of the theme you have assigned to me—"Home Missions, Past and Future."

How much has happened in the twenty years that have passed. The most significant of all the developments has been the rethinking of the Home Mission task in the light of our larger ideal of Christian responsibility. We no longer think of our task as simply the conversion of individuals, but as including the Christianization of the society in which they live. This new conception of the task has made it necessary for us to develop a new technique. Specialized forms of work have grown up and appropriate agencies have been created to deal with them. We have our specialists working among foreign-speaking peoples, in industrial communities, in our great cities, for migrants, above all for the country Church. Add to this the rapid growth and widespread acceptance of the ideal of coöperation and comity, and you get some idea of the developments which lie within the period which is included in our survey.

Less encouraging features also require our consideration. There is the World War, with its aftermath of disintegration and disillusionment, the breaking down of standards in Church and State, the growing love of excitement among our people, young and old; the startling discovery that, after all the efforts which we have put forth, wide areas of our country are for all practical purposes pagan.

The best way to learn what Home Missions really means is to go to the foreign field and to see our country as it looks to other and perhaps less prejudiced eyes. That was my experience in 1916, when it was my good fortune to spend ten weeks in China and Japan and to study the problems which our foreign missionaries were facing. Two things I learned

then which have been useful to me ever since. The first thing I learned was the essential unity of the task. I found our foreign missionaries doing in China and Japan the same kind of thing that we were doing at home, facing the same kind of problems and meeting them in similar ways. The second thing I learned was the intimate connection between the two parts of the one work. Our successes at home help our missionaries abroad to succeed there. Where we fail here they share the consequences of our failure. "The Judas Iscariot of Christianity is Christendom," said the late Dr. Roswell D. Hitchcock in one of those pithy sentences that linger in the memory. We are finding it so in the foreign field. Greatest of all the handicaps under which our foreign missionaries are laboring is the contrast between the ideals which they hold up to their converts and the conditions which obtain in our so-called Christian country. This fact was recognized by missionaries and converts alike at the recent Jerusalem Conference and the recognition determined the action which was taken. It introduced into the missionary enterprise an atmosphere of humility as salutary as it was refreshing. Instead of contrasting China and America as pagan and Christian, they recognized that the real contrast was between paganism, wherever found, and Christianity, and they welcomed the opportunity to confer with the fellow Christians of sister Churches as to what they could do to make the world as a whole Christian.

It is against this background of our world task that I wish to put the few things that I shall have time to say to you this evening. And the first point I wish to make is this, that however far we may be from realizing our own ideal, there is no reason to be discouraged. Indeed, one of the strongest grounds for encouragement is just this, that we see so clearly how much more there is still to



be done if we are to realize the ideal of a Christian America.

My own experience with Home Missions dates back nearly thirty years, when some of my friends thought it would be a very good thing for a young professor of theology to be brought into some direct personal contact with the things about which he was supposed to be talking. At their suggestion I was offered the chairmanship of the Home Missions Committee of the Presbytery of New York. This was a committee which had been formed to carry on work among the foreign-speaking peoples of the city. It operated on a budget of \$5,000 a year and maintained two small Italian Missions in corner stores. Our Committee was one of six similar enterprises, all Presbyterian, which dealt with different phases of the Home Mission problem, each of them operating in complete independence of the others. It took us nearly fifteen years of hard work to bring these different agencies together in a single unified program, but at last it was done. Today in the city of New York we have one well-organized and efficiently manned central committee, which unifies all the work of the Presbyterian Church in the city of New York. It not only carries on work among foreign-speaking peoples but is responsible for Church extension all along the line and through its ample endowments helps Churches which are unable alone to meet their responsibilities adequately to secure the additional resources they need. Thus at last we have in fact, and not merely in name, one Presbyterian Church in the city of New York.

I yield to no one in my dissatisfaction at the scandal of our present denominational rivalries. But it is well for us to remember as we make our plans for the larger unity to which we all look forward, that one of the steps which we must take on our way to the completely unified Church in which we believe, is to secure unity within the different branches of the Christian Church which are now separate. What is the use of trying to get Presbyterians to coöperate with other Denominations if they are not willing to coöperate with one another?

The process of unification which has been going on within the several Denominations has been paralleled in the Church at large. When I began my work in the city of New York there was nothing that corresponded to our present Federation of Churches. There were, to be sure, a few men of vision who believed that there ought to be a federation and who had organized for the purpose of bringing it about. But they had little power and almost no effect upon the policy of the great Denominations. In the year 1912 the City Missions Council was organized in the attempt to bring about more effective coöperation. This was a committee which brought together the representatives of the various agencies in New York that were interested in city mission work. All of the major Denominations had their representatives on this committee, which I am glad to say is still functioning as the Comity Committee of the present Federation. Meeting from month to month through the winter, we used to talk over our common plans, to exchange experiences, and when differences of opinion arose to deal with them by the Christian method of conference and concession. Today this seems so obvious a procedure as scarcely to be worth notice. It is worth remembering, therefore, that it is a comparatively new development whose entire history falls within the life of the present Home Missions Council.

What has been going on in the city is paralleled by what has been going on in the country at large. We are all familiar with the movement which has transformed Home Missions from a series of independent and in many respects rival enterprises to the great coöperative enterprise which we are met here to celebrate. But it is difficult for us to realize how recent all this is. I see in this room men still in the prime of life who were pioneers in the movement, men like Shriver, and Wilson, and Stelzle, veterans in the Cause whom we all delight to honor, the men Reverend Charles L. Thompson brought about him in the creative period of his work. Today what was done under his leadership in the Presbyterian Board of Home Missions is a commonplace in

all our great Boards. And there is no phase of religious need within the country, no group of neglected or unchurched peoples, which does not come within the scope of our enterprise and which we are not trying to reach through some appropriate agency.

It would take far more time than is at my disposal and far more knowledge than I possess to tell this story in its completeness. It is only necessary to remind you of the last great step when, through the union of the Federal Council with the Home Missions Council and the Council of Women for Home Missions an agency was created which for the first time is able to visualize the problem as a whole and deal with it as it deserves to be dealt with.

But, after all, we are interested here not in what has been done so much as in what still remains to be done. Let me, therefore, try to suggest to you one or two of the major responsibilities which we are facing today. Of the many things which need to be done, let me mention only three:

First of all, we must bring about such an organization of the Christian forces of the country as will make it possible for us to reach every section of our people with our Christian program. One important step toward such organization has already been taken in the new relationship already referred to which has been established between the Home Missions Councils and the Federal Council. But there are other agencies which are operating in our field with which our relationship needs to be more clearly defined. I refer to such bodies as the International Council of Religious Education and the Young Men's and the Young Women's Christian Associations. At present these agencies are operating more or less independently. We need to bring about a clearer understanding as to our mutual relationships and responsibility to the end that there may be no overlapping and no waste.

Even more important is it to bring about such a relation between our Home Mission forces and the self-supporting local Churches as will make it possible for

us to make available for all Christians the experience we have gained in our work in the more difficult and underchurched fields. Great progress has already been made along this line, but it needs to be carried still further. As the line between Home Missions and Foreign Missions is breaking down, we are coming to see all our work, whether at home or abroad, as part of a common task, so it should be in the Home field. There is a sense in which there is no special Home Mission field, though there are areas in which the need is greater than in others; but all the country is Home Mission territory and every minister should be in his own way a Home Missionary.

This does not mean, of course, that our Home Mission Boards are to be responsible for the entire work of Christianizing America or that we have not a definite field allocated to us which needs to be clearly defined. But I do mean that one of our duties as a Home Missions Council is to educate the Church at large to its own missionary responsibility in order that the resources at our command may be effectively and wisely utilized.

One reason why this is not being done more effectively at the present time is because the units with which we are dealing are too large. We are fairly well organized at the top, fairly well organized at the bottom, but there is a great central area which is practically untouched but which is the key to the whole.

Let us call this central area the State. It is not necessarily the ideal division, but it is our most familiar American political division and it will serve as a point of departure for our present interest. One major responsibility of the Home Missions Council today is to bring about such a practical working organization of the Christian forces within each State as will serve as an effective means of correlation between the national organizations and the existing federations and will furnish a point of approach to the smaller communities which are facing unhealthy conditions which they have not the strength themselves to correct. Such facts as have been brought out in the recent studies of States like Ohio and, more recently, New



Hampshire, reveal a condition of things which ought to fill every Home Missions man with shame. It is a condition which can only be dealt with effectively by the coöperation of all the Christian forces within the State acting on a unified program and counting upon the loyal support of all the coöperating units to carry it out. To develop such a program, to create the agencies that can apply it, and, above all, to supply the enthusiasm and consecration which are necessary to give it driving power, is the first major task of the Home Missions Council in this new period of its activity.

But this of itself is not enough. If we are really to capture the imagination of people, it is not enough to tell them how they ought to do things. We must show them the way by doing things ourselves. I submit, therefore, that the time has come when the Home Missions Council ought to seek a mandate from the Churches not merely to make common plans which the different denominations can carry out separately, but to assume responsibility for specific tasks in strategic centers which it can carry on in the name of the Church as a whole.

Why, for example, should such an enterprise as the Labor Temple in New York City be carried on by Presbyterians as a Presbyterian institution? Why should it not be recognized that Labor Temple is a center through which the Church of Christ in the city of New York functions in dealing with needs which cannot be adequately met by any one Denomination alone? What would it not mean for the Church of Christ if at every congested center there were an enterprise carried on not by Presbyterians or Episcopalians or Methodists but by the Home Missions Council, which is the common representative of them all. Would it not be possible, I ask you, to secure support for such a program on a scale far more generous than our home mission enterprise has yet received and, what is far more important, would it not call forth a loyalty and enthusiasm which no denominational enterprise, however generously and broadly conceived, can possibly command?

What I am suggesting is not in itself revolutionary. It is only the application

of principles to which the Home Missions Council is already committed. In more than one field we are actually operating on this basis—with the Indians, with the migrants, in religious education, and in many other ways. But what we are doing in these fields has not yet received the attention which it deserves, has not captured the imagination of the Church as it ought to capture it. Surely the time has come for some forward step that shall bring our Home Mission enterprise at last to the same stage of coöperation which has already been reached by our work on the foreign field.

Last of all, I should like to raise the question whether the time has not come when in all of our Home Mission work we need to emphasize even more strongly than we have done the spirit of worship.

I believe with all my heart in organization. I have no sympathy with those who say that organization and spirituality do not go together. I believe that if our organization is not functioning right the remedy is not in less organization but in a better one. If we cannot spiritualize organization in this modern industrial age we might as well abandon the entire enterprise of religion. The fact remains that it is not easy to do it. We must frankly face the fact that as we give ourselves to the complicated problems of organization that fill so much of our time as administrators it is an easy thing to lose sight of the main object for which all our organization exists.

I am speaking as one who has been for many years a teacher of young men. During my career as a teacher I have seen how in the educational world the tendency to specialization has been increasing by leaps and bounds. It is inevitable that it should do so. And yet one must be blind not to see that there is a great danger that in our specialization we may lose sight of the fact that in the last analysis knowledge is one and unless we hold fast to the center and aim for which all our studies exist we shall lose the one thing needful. Now if that be so in the field of education, how much more must it be true in the field of religion?



A Bird's-Eye View of Our Home Missions

There are 290 Missions on the roll of the Board, with a membership of 37,743, and a Sunday School enrollment of 35,288.

Division by Language

English .....	125
German .....	97
Hungarian .....	61
Japanese .....	3
Indian .....	2
Czech .....	1
Jewish .....	1

Distribution by Synods and Departments

Eastern .....	34
Potomac .....	29
Pittsburgh .....	24
German of the East .....	8
Ohio .....	20
Midwest .....	16
Northwest .....	90
Pacific Coast .....	7
Immigrant .....	61

Distribution by States

Pennsylvania .....	75
Ohio .....	27
Wisconsin .....	27
North Carolina .....	18
Canada .....	12
Indiana .....	12

New York .....	10
North Dakota .....	12
West Virginia .....	10
Illinois .....	9
Iowa .....	8
Michigan .....	7
Connecticut .....	6
Kansas .....	2
New Jersey .....	5
South Dakota .....	6
California .....	7
Maryland .....	4
Virginia .....	4
Nebraska .....	3
Arkansas .....	2
Colorado .....	2
Idaho .....	2
Kentucky .....	2
Missouri .....	2
Oregon .....	2
Minnesota .....	1
Washington .....	1

The Board of Home Missions preaches the Gospel in seven different languages: English, German, Bohemian, Japanese, Hungarian, Indian, and Hebrew.

—From the "Now and Then Bulletin" of the Men's Social Union of the Reformed Churches in Philadelphia, Pa.

However much we may disagree about our methods of organization, there is just one thing which we shall all agree is our supreme responsibility today—the thing that was so aptly brought before us in the address of our President this afternoon, namely, to bring the consciousness of the God and Father of our Lord and Saviour, Jesus Christ, into the mind and heart of every man and woman we meet. And so we come back again to the original gospel of the New Testament, to that evangelistic note which was expressed by the Apostle Paul when he said, "Woe is me if I preach not the gospel."

In one of our conferences this afternoon we were trying to get a definition of what we mean by the underprivileged class and various definitions were given, some economic, some racial, some intel-

lectual. But there is an underprivileged class of which we read in the New Testament that we are sometimes tempted to forget. It is the class of whom we read that "they are without God and without hope in the world." These are not all to be found among the migrant populations of California or on the lonely farms of the far West. Some of them are found in the palaces on Fifth Avenue, among the migrant rich, who, having tried everything that modern luxury can give, are not only without God but literally without hope in the world. And if we are really going to make this Home Mission task of ours the transforming power it ought to be in the life of the nation, we have got to get back into our own hearts the definite conviction that the only thing

(Continued on Page 212)

### *Church-building Funds*

The Board of Home Missions is pleased to report that since October 1928, the following Church-building Funds have been received and are hereby gratefully acknowledged:

No. 1080—The David Levi and Florence S. Correll Church-building Fund of \$500. Contributed through the W. M. S. of North Carolina Classis by Mr. and Mrs. David L. Correll, of Mt. Zion's Reformed Church, China Grove, N. C. Invested in Trinity Reformed Church, West Hollywood, Cal.

No. 1081—The Mary T. Stucker Dunlap and James Edward Stucker Church-building Fund of \$500. Contributed by Mrs. Lucy S. Orth, Harrisburg, Pa. Invested in East Market Street Reformed Church, Akron, Ohio.

No. 1082—The Catharine E. Stucker Whiteside and Emmaline Stucker Fishburn Church-building Fund of \$1,000. Contributed by Mrs. Valeria Hoover, Harrisburg, Pa. Invested in Immanuel Reformed Church, Alliance, Ohio.

No. 1083—The Barbara Bausman Church-building Fund of \$500. Bequest of Barbara Bausman, Manor Township, Lancaster County, Pa. Invested in West Arlington Mission, Baltimore, Md.

No. 1084—The Jacob B. and Frances Park Bishop Church-building Fund of \$1,000. Contributed by Miss Emma F. Bishop, of Mechanicsburg, Pa. Invested in Bellerose Mission, Bellerose, L. I., N. Y.

No. 1085—The Mrs. Ben Nuding Memorial Church-building Fund of \$500. Contributed by the W. M. S. of St. John's Reformed Church, Allentown, Pa., through the W. M. S. G. S. (Fund No. 102). Invested in East Market Street Reformed Church, Akron, Ohio.

No. 1086—The Jared B. Fisher Church-building Fund of \$500. Bequest of Mary C. Fisher, Centre Hall, Pa. Invested in West Arlington Mission, Baltimore, Md.

No. 1087—The Sarah L. Fisher Church-building Fund of \$500. Bequest of Mary C. Fisher, Centre Hall, Pa. Invested in Grace Reformed Church, Bethlehem, Pa.

No. 1088—The Charles W. Fisher Church-building Fund of \$500. Bequest of Mary C. Fisher, Centre Hall, Pa. Invested in Grace Reformed Church, Bethlehem, Pa.

No. 1089—The Mary C. Fisher Church-building Fund of \$500. Bequest of Mary C. Fisher, Centre Hall, Pa. Invested in Grace Reformed Church, Bethlehem, Pa.

No. 1090—The Mr. and Mrs. Henry W. Freed Church-building Fund of \$500. Bequest of Henry W. Freed, Borough of Richlandtown, Bucks County, Pa. Invested in Immanuel Reformed Church, Alliance, Ohio.

No. 1091—The Rev. Josiah D. Detrich Church-building Fund of \$2,000. Contributed by the late Josiah D. Detrich, deceased, North Wales, Pa. Invested in Grace Reformed Church, Bethlehem, Pa.

No. 1092—The Miss Hannah Horning Church-building Fund of \$500. Contributed by the Rev. John C. Horning, D.D., St. Joseph, Mo. Invested in First Reformed Church, Los Angeles, Cal.

No. 1093—The First Reformed Church of Easton, Pa., Gift Church-building Fund No. 2 of \$500. Given by First Reformed Church, Easton, Pa., on Home Mission Day 1927, and designated for Faith Reformed Church, State College, Pa.

No. 1094—The Emory L. Coblentz Gift Church-building Fund of \$5,000. Contributed by Emory L. Coblentz, LL.D., Frederick, Md. Given to St. Mark's Reformed Church, Baltimore, Md.

No. 1095—The Adam N. Frantz and Elizabeth G. Frantz Church-building Fund of \$500. Contributed by Mrs. Elizabeth G. Frantz, Dakota, Ill. Invested in Lowell Reformed Church, Canton, Ohio.

No. 1096—The W. M. S. G. S. Gift Church-building Fund of \$500. Contributed by the W. M. S. G. S. (Thank-Offering) Fund No. 103. Given to Wilson Avenue Reformed Church, Columbus, Ohio.

No. 1097—The W. M. S. G. S. Gift Church-building Fund of \$500. Contributed by the W. M. S. G. S. (Thank-

Offering) Fund No. 104. Given to Faith Reformed Church, State College, Pa.

No. 1098—The Mrs. Alice Ingold Murrell Whitener Church-building Fund of \$500. Given by North Carolina W. M. S. Classical, through W. M. S. G. S. (Fund No. 105). Invested in Lowell

Reformed Church, Canton, Ohio.

No. 1099—The Shontz and Wicke Church-building Fund of \$500. Bequest of Mrs. J. B. Shontz, deceased (member of St. John's Reformed Church, Chambersburg, Pa.). Invested in Faith Reformed Church, Philadelphia, Pa.

## THE SOCIAL SERVICE COMMISSION

*James M. Mullan, Executive Secretary*

### *President Hoover on Prohibition*

THE Board of Temperance and Social Welfare of the Church of Christ (Disciples) has made a leaflet of excerpts from President Hoover's inaugural address on Prohibition, recommending that pastors read the same to their congregations and file the leaflet for future reference. We should like to extend the recommendation to our pastors and for the purpose print the excerpts as follows:

"The most malignant of all \* \* \* dangers today is disregard and disobedience of law. Crime is increasing. Confidence in rigid and speedy justice is decreasing. I am not prepared to believe that this indicates any decay in the moral fibre of the American people. I am not prepared to believe that it indicates an impotence of the Federal Government to enforce its laws.

"It is only in part due to the additional burdens imposed upon our judicial system by the Eighteenth Amendment. The problem is much wider than that. Many influences had increasingly complicated and weakened our law enforcement organization long before the adoption of the Eighteenth Amendment. \* \* \*

"There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crime.

"I have been selected by you to execute and enforce the laws of the country. I

propose to do so to the extent of my own abilities, but the measure of success that the Government shall attain will depend upon the moral support which you, as citizens, extend. The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transaction with illegal liquor. Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violator of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws. If citizens do not like a law, their duty as honest men and women is to discourage its violation; their right is openly to work for its repeal.

"To those of criminal mind there can be no appeal but vigorous enforcement of the law. Fortunately they are but a small percentage of our people. Their activities must be stopped."



### *Social Service Commission on Temperance*

THE Social Service Commission, by request of the Executive Committee of the General Synod, has accepted joint responsibility with the Publication and Sunday School Board for "Temperance and Allied Subjects." At its last meeting the Social Service Commission adopted the following statements for its guidance in handling this subject:

#### *Policy*

1. That we educate our constituency very persistently as to the value of social control of the drink traffic. The complexity of modern life demands increasing social restraint.

2. That we reaffirm the conviction expressed by General Synod in 1920: "In view of the scientific, economic and moral aspects of the use and sale of alcoholic beverages and liquors, that total abstinence for the individual and prohibition for the State and Nation is the path of wisdom and safety."

3. That as a Church we desire to attain Christian character by moral suasion only. We do not rely on forces which the State must apply when it attacks this habit.

4. That since drinking has brought misery, poverty, unhappiness and sorrow to innocent humanity, it is a moral problem and the Church has a great responsibility to assist in its solution. We must challenge the Church to re-dedicate itself

to the religious instruction of youth and adults, urging upon the membership the great need for self-control in a materialistic age which teaches that self-expression is the highest law of nature.

5. That the quest for a better world and a better social order must include the education of our members on this problem.

#### *Program*

1. Coöperation with the Educational Department of the Publication and Sunday School Board of the Reformed Church in providing Temperance lessons and supplementary material for all grades of the Church School, study courses for the Young People, and more emphasis in the "Social Implications" upon this subject.

2. Presentation of this subject at Synods and Classes and in congregations where the way may be opened for this service; and transmission of material to Committees of Synods and Classes on Social Service and Rural Work through which this Commission functions by instruction of the General Synod.

3. Coöperation with the Federal Council of Churches, the National Council of Religious Education, and other accredited agencies of the Church that are seeking to develop a constructive program of Temperance Education and Law Observation.

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that matters is to recover a God who can transform and recreate human life.

A few days ago I was spending a vacation of a week at Pinehurst, and my caddy at golf was an old negro who was one of the most ragged specimens that I ever saw. It was a glorious sunshiny day and in an interval of the game he surprised me by saying, "We ought to be thankful to have this glorious weather. Rich or poor, we ought to be thankful." God forbid that we should ever use the simple religious faith of simple people as an excuse for failing to give whatever help we can that may lift them to a higher stage of economic and intellectual privilege. But what shall it profit us to transform the economic, the intellectual, and the social status of our people if out of

their hearts they lose the faith in a loving God that can make them rich?

So I trust that when we come together two years from now in the National Congress to which we look forward and from which we expect such great things, we will not forget to make a place on our program for ample time for communion with God. Let us wait upon God unitedly for that gift of His spirit in life and power without which all our missionary effort will be nothing worth. For unless we can bring to the great task which is laid upon us that living faith which will make it possible for us to say with the Apostle Paul, "I can do all things through Christ which strengtheneth me," we shall make little progress toward the goal to which our Master is calling us.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## *The General Situation in China*

CHINA is a very large country and things are so topsy-turvy and so complex in it that it is difficult to write about it. True things can be said about China, but no one can tell the whole truth about China. There is a vast re-creative racial evolution going on in that vast republic, probably the greatest in the history of the world. Those of us who believe in Almighty God, Father of all mankind and Ruler of nations and Who holds in His hand the destiny of the world, cling to the view that underneath all the tumult and shouting, the great spiritual forces are working and that some day we shall hear of a far more wonderful and a far greater China than anything we can now conceive. Verily, it does not yet appear what China shall be. We need to keep the primacy and responsibility of the Church of Jesus Christ clear in our thought as we deal with the present and the future conditions of China.

One hopeful element in the Chinese situation today is the change from the war psychology to a spirit of reconstruction. It is probable that there will be many changes within the present ruling group in China. It does not seem likely that the Communist party will regain control. The masses in Central China will not soon be led astray again into the belief that Communism can cure the ills of China. What is more significant is the hopeful spirit of many of the leading Chinese citizens. They realize that the reconstruction of China will be a matter of generations. There may be serious setbacks, but they still hope in the ultimate outcome.

The Nationalist Government has been making considerable progress. A series of conferences was held in 1928, the most significant of which was the Economic, in which bankers and merchants sat with the war-lords and had the courage to talk to

them; they set a limit to the backing they would give the war-lords. This was welcomed by the people as a hopeful omen. Our Missionary, Rev. Edwin A. Beck, who spent ten months in China, reports: "There are perils, no doubt, in the way of the success of the Nationalist Government. The natural reluctance of the regional war-lords to relinquishing their independence and their power is one peril of prime importance. Then, there still are military feuds, as in Szechwan; Communist bands in hiding in the mountains; bandits everywhere! There is widespread unemployment, and there is famine! There is the question of what to do with troops that are disbanded. There are rapacious provincial tax bureaus that add tax after tax, and the people are discontented. But one of the virtues of the Chinese people is to suffer long and to try again, and the atmosphere of the early days of 1929 is *optimism*."

The United States Government has been showing its real sympathy and goodwill by a recognition of the Nationalist Government, and by its effort for a revision of the unequal treaties. There is every reason to hope that when the Foreign Powers will accede to the reasonable demands of China, a new order will come to prevail in China. Anyone who sees the magnitude of the changes going on knows that China is on the eve of an economic, intellectual and spiritual evolution. It is evident that God, and not man alone, is about to do a new thing in China. The Chinese Christians, in a desire to maintain their faith, courage and wisdom equal to the demands of the hour, assure us: "In this crucial experience through which we are passing, we need the continued coöperation of the older Christian Communities of the West and of our missionary co-workers in China."

## *Fiftieth Anniversary of the Japan Mission*

ON June first it will be exactly 50 years since our first Missionaries to Japan, Rev. and Mrs. Ambrose D. Gring, landed at Yokohama. In connection with the visit of Rev. John C. Bowman, D.D., Emeritus Professor in the Theological Seminary, Lancaster, Pa., who has just completed a world tour, an initial celebration of this event was held at Sendai, from March 8 to 10. Dr. Bowman on this

occasion graciously served as the representative of our Reformed Church, at the request of the Board, and delivered several sermons and congratulatory addresses to large and interested audiences. The Mission is arranging for a second celebration in September, at which time all of the Japanese Churches and affiliated organizations will participate.

### *Growth of the Work in Japan*

There has been a net increase of 468 members during the past year, bringing the total Church membership to 6,017. The Sunday School enrollment has made a net gain of 648, the total enrollment now being 8,672. There are 66 pastors and 23 women evangelists who care for the 44 organized Churches and 52 preaching places.

North Japan College has again taxed its capacity with an enrollment of 889, while Miyagi College has had a record attendance of 447 students.

The nine kindergartens, with 21 teachers, have had an average attendance of 397.

In a recent report, Dr. Noss says: "There is a nation-wide recognition of the unique power of the Christian Gospel, and regret over the mistake made by the educational authorities of the era of Meiji (1868-1912), who treated Christianity as an enemy of the State." Today the Department of Education is welcoming the help of the Christian Church in building up a better type of morality, particularly among the youth of the nation.

### *The Personnel of the Board of Foreign Missions*

THE membership of the Board of Foreign Missions has always been made up of leading ministers and elders in the Church. *Ministers:* Charles E. Creitz, Pastor of St. Paul's Memorial Church, Reading, Pa., occupies important positions in other institutions; Allen R. Bartholomew, Secretary, President of General Synod; Albert S. Bromer, Business Secretary of the Publication and Sunday School Board; John M. G. Darms, President of the Mission House College, Plymouth, Wis.; George W. Richards, President of the Theological Seminary, Lancaster, Pa.; Frederick Mayer, Pastor of First Church, Youngstown, Ohio; Albert B. Bauman, Pastor of St. Paul's Church, Johnstown, Pa.; and Edwin W. Lentz, Pastor of St. John's Church, Bangor, Pa.

*Elders:* Horace Ankeney, Xenia, Ohio, Treasurer of Central Theological Seminary, two of whose sons are Missionaries in Japan and China; George F. Bareis, Canal Winchester, Ohio, President of the Board of Regents of Heidelberg College; William W. Anspach, Milton, Pa., Chairman, Laymen's Missionary Movement; David A. Miller, Allentown, Pa., leader in civic and educational work; J. Q. Truxal, Lancaster, Pa., Financial Secretary of the Forward Movement; Henry C. Heckerman, Bedford, Pa., Vice-President, State Sunday School Association; Edward S. Fretz, Collegeville, Pa., Treasurer of Ursinus College. All these men are literally in "everything" and "everywhere" in the activities of the Reformed Church.



## **Mr. Kanesaburo Yoshida and Mrs. Tane Yoshida**

(See Picture on Cover Page)

SENDAI, North Japan, is a term or phrase which is well known to all who read and know the work of our Japan Mission. There may be among the younger persons of our Church those who think that North Japan—Tohoku, as we call it in Japanese—is that part of Japan which embraces the entire work of our Japan Mission. But as is generally known, the work began fifty years ago in the city of Tokyo and in the immediate vicinity of the city which is called Saitama Ken. Our first converts were made in these two places and here is where the first baptisms took place. This sketch is written in order to show who are among the oldest and most noteworthy Christians in connection with the work of our Japan Mission. Mr. Yoshida and his wife are the oldest Japanese members of our Mission. They were brought to Christ under the influence of our own Missionaries, and baptized by the same—he in 1884 and she in 1885. They are also the oldest Japanese people of our Mission, he being 82 and his wife 83 years of age. This is remarkable and noteworthy.

Mr. Yoshida is still more remarkable because he saw to it that his whole family, including wife and four or five children, became Christians. Among the children are the Rev. K. Yoshida, a graduate of our North Japan College and also a graduate of our Theological Seminary at Lancaster. His oldest daughter, Misawa, was among the first graduates of our Miyagi College, and at one time, with Dr. and

Mrs. Hoy, a visitor in our home Churches, and for many years the wife of a prominent Japanese minister. But not only Mr. Yoshida's immediate family had become Christians. His brother was a Christian and served as pastor of Churches in Japan, and for years was the pastor of Japanese Churches in California, where he died some five years ago. A sister was a faithful Bible Woman, working in connection with the Presbyterian Mission for many years. In fact, all his near relatives—the whole "freundschaft," as we say in German—became Christians, and this was largely under the teaching and influence of Mr. Yoshida. And what a fine example of personal evangelism this is!

Some time after his conversion, when he had leisure, he traveled twenty miles from his home to Tokyo and took special lessons in the Bible and Theology in the Meiji Gakuin Seminary (Presbyterian and Reformed in America), in order to prepare himself the better to work for his own Church and the community of which he is a member. This work he has kept up all these many years and now at his advanced age he often leads the service of the Church and preaches the Gospel.

Mr. Yoshida and his wife are poor in this world's goods, but *rich toward God*. They are living earnest Christian lives and are sincere followers of their Lord and Saviour.

Lansdale, Pa.

J. P. MOORE.

### ***Fit Me for Thy Service, Lord***

**O** MAKE me, Lord, so much like Thee,  
My life controlled by power divine,  
That I a shining lamp may be  
From which Thy grace may ever shine;  
And by Thy Spirit led each day  
To use my lips, my hands, my feet;  
Some souls I'd bless, some heart I'd  
cheer,  
And shed around a fragrance sweet.

O *shake* me, Lord, lest I become  
Like those that go down to the pit;  
O wake me up and make me, Lord,  
A vessel for Thy service fit—  
Lest sleep o'ertake me on the way  
While precious moments swiftly fly;  
And in enchanted grounds I stay  
While souls around me droop and die.  
—W. ROBERTSON.

## *Re-Opening of Kindergarten at Yochow City*

During the summer of last year we had the chagrin of seeing the fine buildings of Zierner Girls' School, Pei-deh Women's School and the residences of Missionaries Whitener and Lequear occupied by soldiers. We could hardly sleep for the bugles of these soldiers; morning and evening they were marching and drilling; and we could not look out our windows without being the unwilling spectators of someone's bath in an open-air laundry tub!

It was a relief when they went! One of the first bits of retrieving was the re-opening of a little kindergarten. Mrs. Yaukey took the initiative. A good helper was easily found in the person of Mrs. Ma, daughter-in-law of our veteran Pastor Ma. Mrs. Ma is a widow now. Both she and her husband were teachers in the past. This Chinese lady has a very winning way with the little ones.

Of course when soldiers occupied these buildings, chairs, tables and all such things as kindergartners need disappeared. So new furnishings had to be found. Though I suppose all the children paid a small fee, that was by no means sufficient to pay the salary of the teacher—and where were the furnishings to come from? By a coincidence a good friend in Japan—Mrs. Winter, I think—sent a donation, part of which was used to set up these small kindergartners. You can see by the accompanying picture that they are enjoying it. It was planned during this spring term to open some primary schools and then to annex this kindergarten to the Lingnan School. The opening of these schools means an increase in the expenditures of the China Mission again. They should be loyally supported.

EDWIN A. BECK.



SOLDIERS DRILLING ON PLAYGROUND OF ZIERNER GIRLS' SCHOOL, YOCHOW CITY



GIRLS' SCHOOL BUILDING AND COURTYARD OCCUPIED BY SOLDIERS



MRS. YAUKEY AND MRS. MA WITH THE CHILDREN OF YOCHOW KINDERGARTEN



## *The Present Situation in China*

**D**URING the year the situation in China improved to such an extent as to warrant the return of a number of Missionaries to their stations. They are located as follows: At Yochow—Mrs. Mary B. Hoy, Miss Gertrude B. Hoy, Miss Alice E. Traub, Rev. and Mrs. Sterling W. Whitener, Rev. and Mrs. Jesse B. Yaukey; at Shenchow—Rev. J. Frank Bucher and Rev. and Mrs. George R. Snyder; at Changsha—Miss Esther I. Sellemeyer, teacher in Fuhsiang Girls' School; Miss A. Katharine Zierdt, nurse in Yale Hospital; at Wuhan—Rev. Paul E. Keller, teacher in Wuhan Union Theological School. According to the latest letters, Miss Minerva S. Weil is at Changsha awaiting a convoy to Shenchow.

Upon returning to their stations, the Missionaries were warmly welcomed by

the Chinese Christians and other citizens of the community. They found much to do. One Missionary reported: "Besides the necessary cleaning and emergency repairs and salvaging of household effects, advice, help and encouragement were given to the faithful, a forgiving spirit exercised toward those who had evidently wronged the Missionary, and patience drawn upon in building up under Chinese auspices certain forms of service that in former years had been under direct control."

A Conference for the Evangelists of the Yochow District was held last April, with 25 workers in attendance. Much time was spent in discussing better methods of evangelism. The work in the Shenchow District is well manned and promises a rich fruitage.

## *The Work in Mesopotamia*

**T**HE American School for Boys at Baghdad has again made a large increase in its enrollment, which now numbers 384. Of these, 220 boys are in the High School and 164 in the Primary School. By religion, they are classified as follows: 120 Moslems, 116 Jews and 148 Christians. A Boarding Department was opened last Fall in a building erected on rented ground. Dr. Staudt reports: "The Bible has been faithfully studied in all the classes. The Christian atmosphere of the School is all that could be desired."

The Girls' School at Baghdad has had a good year, enrolling 115 pupils, includ-

ing 40 Moslems, 35 Jews and 40 Christians. The Girls' School at Mosul, however, was handicapped for lack of a Missionary principal, having lost its principal, Mrs. McDowell, by death.

The evangelistic work is reaching out into new areas, one of these including Southern Iraq, which contains the holy cities of the Shia Moslems and is said to be peculiarly open to the Christian message at present. Two bookshops have also been opened—one in Hillah, the other in Mosul. The United Mission as yet owns no property, and this lack should be supplied as soon as possible.

## *New Missionaries*

Mr. Marcus J. Engelman, of Buffalo, N. Y., a graduate of Heidelberg College and of the Central Theological Seminary, and his fiancée, Miss Irma R. Rayner, of Dayton, Ohio, a graduate of Heidelberg College, are under appointment to Japan for service in the Evangelistic Department. This branch of the work is sorely in need of additional workers. It is the

hope of the Board to fill these vacancies at an early date.

Miss Harriet P. Smith, of Mahanoy City, Pa., a graduate of Ursinus College, is also under appointment to Japan as a short-term teacher in Miyagi College. Her brother, Prof. Arthur D. Smith, is a member of the faculty of North Japan College.



## Mosul Celebrates the Aid-ul-Fitr

**B**OOM!! Boom!! Boom!! With six reverberating shots the guns announced the end of the fast of Ramadan, and the beginning of the feast. For twenty-nine days the Moslems had been keeping fast, taking absolutely nothing, not even water, by day, and eating at night. Now the fast was over and the great religious holiday, the Aid-ul-Fitr, as at hand. Being newcomers in Mosul, we eagerly awaited the feast because we knew it would afford interesting sights, but how little had we dreamed of what was in store for us!

The mission residence is surrounded by Moslem cemeteries, and early in the morning, in fact, at daybreak, we were awakened by the wailing of mourners. We found that all the cemeteries were crowded with women mourning loudly and lustily for the dead. Many families hire professional mourners to increase the racket. The noise was so great and continuous that sleep was impossible so we rose and went up on our roof to get a better view of the sight. Beggars were going about among the mourners, and in no case was one turned away empty-handed. Although the beggars' bags were often bulging, each person appealed to gave a bit of bread or cake. Here and there young boys sat beside the graves swaying back and forth as they chanted from the Koran. Prayers were just finished at the large mosque across the street. Scores of men poured from the interior while the women rose from their places on the roof. The crowds of black-clad veiled women covered the roof of the mosque like a flock of huge birds.

Festivity was in the air; people thronged the streets, and soon we also were on our way into the city to see the holiday sights. For once everyone in Mosul seemed happy. Children were dressed as we had never seen them dressed before: boys in long, colorful, flowing head-dresses, robes of striped, silky material reaching to their ankles, bright stockings, and red slippers; little girls in bright hued, ruffled dresses with many heads and much jewelry. Strings

of coins were braided into their hair with whole clusters of them at the end of each braid. Their hands were decorated with henna stains. These children dress exactly like their elders except that the women must cover their dresses with long black cloaks. Color was everywhere! Blues, oranges, reds, greens, purples, yellows, cherises—all in the brightest shades! And yet they did not seem unpleasant to the eye, for it was all so festive. Faces of young and old beamed with pleasure.

Here and there were the stands of the vendors of sweets. There were candies and drinks in colors as bright and varied as the clothing; nuts, roasted melon seeds, dried peas, cakes, etc. Perhaps brightest of all were the toys—chickens made of colored sticks and tissue paper, pin-wheels of shiny colored paper, jumping-jacks and wreaths of flowers. What child wouldn't be happy with such treasures! Then weren't there the swings, merry-go-rounds and ferris wheels? American children would scorn these crude structures, but the Mosul children shrieked with joy as they creaked round and round on clumsy wooden ferris wheels or swung high in a heavy wooden swing holding ten children in its seat at one time. And how they swung in their rainbow dresses with their jewelry rattling as the pig-tails flew back and forth! All the motor cars and carriages were busy obeying small customers who rode proudly about the streets for two *annas* a ride. Truly, it was a children's holiday. We felt that many a child strode proudly



THREE YOUNG CELEBRANTS AT MOSUL



REV. J. C. GLESSNER AND BEDOUINS OF  
THE DESERT

about in red slippers who had probably gone barefoot all winter. No one seemed to have been overlooked. At the prison traffic was at a stand-still while crowds of relatives passed huge baskets of food to those who were under sentence.

The feast lasts three days, and we were busy paying our respects to all our Moslem friends. On the second day we crossed the river to visit a wealthy Mohammedan whose house has as its foundation a part of the wall of ancient Nineveh. A small corner of the site of Nineveh is now covered by a Moslem village whose mosque is said to contain the bones of the prophet Jonah. (The Mohammedans accept all the Old Testament prophets, also Christ, but they do not hold Him to be the Son of God.) Throngs of people were on their way to this mosque to pay their respects to Jonah. The river bridge, which is a narrow wooden structure floated on barges, was almost impassable to vehicles. One almost thought that it was a Hallowe'en parade. Girls in their long, bright dresses trotted gaily behind their veiled mothers.

Under the long black silk robes of the mothers cerise or purple, orange or violet dresses often peeped out. The small boys strode proudly in their clothes which were exactly like their fathers'. These long coats of gold colored material with red and green figured stripes and silver studded belts were especially picturesque.

Moslem women are never allowed inside a mosque, so while the men prayed the women and girls sat on the graves on the hills outside. The riot of color covering the hillside almost put the rainbow to shame. From a distance the hill seemed covered with beds of bright zinnias and poppies.

Our host received us graciously and showed us his spacious modern house and beautiful flower gardens. In these gardens he has every imaginable flower from all over the world. It was a great sight to stand in these gardens upon the ruins of Nineveh and look toward the river to see the hundreds of people crowding the road as they came to pay tribute to the same God as ours, but in such a blind, garish way. The Aid-ul-Fitr seemed more like a carnival or a Fourth of July celebration than a religious holiday.

During the feast days we visited homes ranging from the poorest to the most wealthy and distinguished. Everywhere the welcome was the same—eager, wholehearted and genuine. We felt when it was over that it had afforded us not only a wealth of picturesque sights, but also a fine opportunity for reaching the Moslems in their homes.

HELEN GRETHUR GLESSNER.

Mosul, Iraq.

### *The Woman's Missionary Society*

Through the Thank Offering Fund of the Woman's Missionary Society of General Synod, a Kindergarten and Woman's Work Building was erected at Sendai, Japan, at a cost (including the lot) of \$20,000. Besides this liberal gift, the con-

tributions received during the past year for the regular work among women and children in foreign lands amounted to \$51,392.98. The Board again wishes to record its deep appreciation of this splendid help.



## *A Sunday in Los Angeles*

SUNDAY, March 10th, we spent in Los Angeles. The place of chief interest to us was our Japanese Mission. Arriving there before it was time for the Church School to open, we were given a cordial welcome by Mr. Ozaki, a student for the ministry, who assists the Pastor, Rev. K. Namekawa. It was interesting to watch the boys and girls as they came in, typically Japanese, but Americanized in dress and speech. Practically all of the children attending were born in America, so we were informed. They were eager to hear something about the land of their fathers from an American who has lived there.

After speaking to the boys and girls in the Junior Department, we were taken to the other departments of the school. We found it well organized throughout. English was used in all the departments except the Beginners'. Everywhere we got the impression that splendid work is being done in this school for the younger generation of Japanese people in the city of Los Angeles. Unfortunately, we were not able to visit the Kindergarten, but we were informed that it ranks second to none in the city.

Instead of the regular morning services our Mission united with the other Japanese Churches of the city in the first of a series of six special evangelistic meetings. The guest preacher at these meetings was the well-known Dr. Satakichi Sato, scientist, preacher and lecturer of Japan. His subject in the morning was, "The Faith of the Apostles." Nearly three hundred people attended this initial service. In the evening he spoke on "The Present and Future Religious Situation in Japan." The audience numbered more than four hundred, and showed a keen interest in the message of the speaker. The result of his efforts cannot help but strengthen the foundation for the work of the Kingdom among these Japanese folk on the Pacific Coast.

In returning from this service we chanced to pass what we were told is the largest Catholic Church in California. It was a few minutes after the noon hour. They were just beginning their fourth

Mass for the morning, and the number of people in attendance was simply astonishing. Here ceremony and form were much in evidence. The multitude knelt and crossed their breasts again and again as the ceremony progressed. The people were well dressed, looked intelligent, and seemed tremendously in earnest. Surely the heart of man craves the Unseen in its search for peace and comfort.

In returning from this magnificent service we noticed a group of people gathered on the sidewalk before the entrance to a room, over which appeared the name, "Peniel Mission." We paused to listen. Here was a religious service of a very different kind. The speaker was haranguing the crowd, urging them to turn from their sinful life to their Saviour, as time was fleeting.

Then as we walked along Main Street back to our hotel, we noticed that places of amusement and business were open just as they are every other day. Crowds of men loitered about the cheaper places of amusement, seeking recreation, rest and relaxation, but evidently not knowing that their objective could not be realized in such places.

In the afternoon Brother Evemeyer showed us our own First Reformed Church. What a fine churchly building it is! And how well equipped in their Church School for religious education! We had only one regret and that was that we had not been able to worship with these friends in the morning.

In addition to attending the union service already mentioned, that Sunday evening we also visited the Buddhist Temple, said to be the largest in America. Here one was at once impressed by the way Buddhists are adopting the methods of Christianity. At the entrance we noticed a sign indicating the time for Sunday School and for the preaching services, quite like a bulletin board at the entrance to a Church. Stepping inside we saw several young men playing ping-pong in the room downstairs. We were too late for the evening service, which, they said, had not been well attended. We were taken upstairs and shown the auditorium. It is



quite large, just like any Church auditorium, except for the altar, which is distinctly Buddhist. The aim of this institution on American soil is to propagate the teaching of Gautama Buddha among Orientals living on the Pacific Coast.

The experiences of this Sunday in Los Angeles reminded us once more that men

are religious, "incurably so," as Sabatier put it. Many are the organizations and means employed to meet the spiritual needs of the race. May these become ever more effective and unified! This was our prayer at the close of a Sunday in Los Angeles.

I. GEORGE NACE.

Honolulu, March 21, 1929.

### ***The Program of the General Synod***

*(Continued from Page 196)*

Ward. This evening the meeting will be held in Zion's Evangelical Church.

On Friday morning the Standing Committee on Overtures will report. Then will begin the reports of the Standing Committees on the work of the Boards of General Synod. It is hoped that all of these reports and other matters pertaining to the work of the Boards of General Synod can be completed by noon on Saturday.

The public meeting on Friday evening will be devoted to Foreign Missions, with Dr. Allen R. Bartholomew and Dr. D. B. Schneder, President of North Japan College, as the speakers. On Saturday afternoon the delegates are to be taken on an automobile tour of the city, arrangements for which are being made by the General Synod's Arrangements Committee of the Reformed Church Council of Indianapolis. At the Saturday evening meeting there will be addresses by Dr. F. E. Smith, of the Disciples of Christ, on "Reasons for a Church Pension Fund," and by Dr. Hugh S. Magill, on "Interdenominational Coöperation in Religious Education."

Many of the delegates will be requested to speak in the Churches of the city on Sunday morning. At 2.30 on Sunday afternoon in Zion's Evangelical Church, there will be a laymen's meeting, at which the addresses will be delivered by Hon. Emory L. Coblentz, Esq., and by Hon. Houston Quinn, former Mayor of Louisville, Kentucky. The Sunday evening meeting will also be in Zion's Evangelical Church and will be on "Church Union." Addresses will be delivered by Dr. W. R. Funk, of the United Brethren in Christ, Dr. H. R. Niebuhr, of the Evangelical Synod of North America, and Dr. George W. Richards, of our own Church.

On Monday morning the Standing Committee on Nominations will report. The Special Committees on the work of the Executive Committee of General Synod will also report at this session. Monday afternoon will be given almost entirely to Church Union. The report of our Commission on Closer Relations and Church Union and the Plan of Union of the Reformed Church with the United Brethren in Christ and the Evangelical Synod of North America will be discussed. Monday evening will be devoted to the business of the General Synod, as will also Tuesday evening.

On Tuesday the report of a Special Committee on Church Government and Amendments to the Constitution will be heard. The plan prepared by the Laymen's Missionary Movement for a permanent men's organization in the Reformed Church will be considered. Reports of commissions and committees will be heard.

At some time during the day on Tuesday the program of business until that time will be reviewed and arrangements made for the division of time for the remainder of the sessions, which will be concluded by Wednesday afternoon or evening. From 1863 until 1914 the General Synod was always in session for nine days. Since the plan of preparing the Order of Business in advance has been in operation, it has been possible to finish the business and adjourn in eight days. There will be an unusual volume of business at this triennial meeting of the General Synod, but unless there are unusual developments it should again be possible to adjourn by the evening of the eighth day.

WILLIAM E. LAMPE.

## *The World's Need and the Gospel to Meet It*

By ROBERT E. SPEER

*Secretary, Presbyterian Board of Foreign Missions*

*(Continued from April Issue)*

### *A Gospel of Love*

The Gospel that will meet the world's need must be a Gospel of love and goodwill and trust. We want to be rid of fear in the world. How can we be rid of it? There is only one way. Perfect love casteth out fear; nothing else will cast it out. We can only destroy fear by the positive remedy of kindness and love and goodwill. And we had best begin the application of this Gospel as near home as may be, in our own relationships in household and office, business and Church. Probably there is not one of us who is not involved in difficulties now which we think of as institutional or administrative, as rooted in problems of organization or of policy when, as a matter of fact, our real trouble lies in the want of human trust and kindness, in the spirit of Christ, in the homeliest of human relationships. Many voices are calling us afresh today to reconsider the whole problem of organic Church unity, and as we face again these problems all kinds of questions will arise out of property interests, doctrinal confessions, conceptions of history and institutional theories. These are real problems, and they will prove absolutely insoluble to us unless there can be opened among us a new fountain of faith and love; of faith in man, such as St. Paul pled for, as well as in God; of love for man, such as St. John declared was the only evidence and the glorious security of a transforming love for God.

The world needs a Gospel of true brotherhood and justice. Our human problem is indeed a moral and spiritual problem. But the Gospel is economic also. The New Testament is full of economic principles, as the "Christian Socialists" of the last generation in England clearly enough discerned, and as we shall discover on the Judgment Day if we do not find it out now. Our Lord

Himself more than once stated the apologetics of the Gospel in terms of economics and sociology. And the New Testament is full of a description of human society far beyond anything that we have dared yet to incorporate in our institutions and relationships. Only here and there have there been Christians who revealed in their own conceptions of Christian citizenship what the heavenly kingdom will be when it comes down from God out of Heaven—a kingdom in which all will work, every man according to his ability; where all will receive, every man according to his need; where there will be complete equality of privilege and opportunity; where the only differences will be differences not of class or group or race, but of capacity to serve.

### *A Gospel of Hope*

And no Gospel will meet the world's need today that is not a Gospel of power and of hope. It is a very discouraged day that we are living in. You will find it so in our own organizations in the Church and in the missionary field. I know men and women in the missionary enterprise who talk as if we had reached the crest of the hill and were going down on the other side and must reconcile ourselves to reduced contributions and to small undertakings; and we hear this all around us in the Church.

We need inside the Church a new note of hope and a new note of cheer, and the only way to get it is to go back to the fundamental Christian facts—to the resurrection of Our Lord. The resurrection is the proof and pledge of the power of the Christian life. We are accustomed to speak of the power of the Holy Spirit as the great energy of Christianity. It is so. But in what connotation is this power set forth in the New Testament? Inseparably from the resurrection. So Peter declared on Pentecost: "This Jesus did God raise up, whereof we all are

witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." The risen Christ is the proof and donor of all power, and the resurrection is the pledge and measure of it. How may we know "the exceeding greatness of his power toward us who believe"? Why, "according to that working of the strength of his might which he wrought in Christ when he raised him from the dead." There is no possibility of disconnecting the power of the Holy Spirit from the resurrection. The power of the Holy Spirit raised Jesus from the dead. He was declared to be the Son of God with power according to the Spirit of Holiness by His resurrection. And it was the power of the risen Christ which came forth in the Holy Spirit, given without measure to man. Here is power sufficient for all our duty—God's power, free and limitless.

#### *The Meaning of the Resurrection*

We felt all this vividly last Easter in Jerusalem at the meeting of the International Missionary Council. Maundy Thursday evening we had gone to St. George's Church at the Jaffa Gate, through which Allenby came in when Jerusalem fell, or rose, in the Great War. After our communion service together, we went through the deserted streets of the city, down David Street and then through the silent bazaars to the Church of the Holy Sepulchre, and from the Church of the Holy Sepulchre through the Via Dolorosa up which Christ came that dread day with the cross, by the Church of Ecce Homo over the pavement where He was judged by the Pool of Bethesda and through St. Stephen's Gate down to the brook Kedron and then into the Garden of Gethsemane, where we sat under the olive trees while the clouds hurried across the face of the paschal moon and there we knelt and prayed, as Our Lord had prayed on that night on which He was betrayed. On Easter morning we were by the grave where He may have lain, and when the sun was well up we gathered for our Easter morning communion at the German Hospice on the Mount of Olives.

As we sat there meditating on the resurrection, looking eastward across the Dead Sea to the Hills of Moab and Gilead and then westward over the city, it seemed to us that any moment the door might burst open and Simon Peter come rushing in with his joyful cry, "The Lord is risen, at any moment he may be here. All things are possible now. He has conquered all things. Blessed be the God and Father who has raised him from the dead. Anything can happen in the world where he lives again, by the power of an endless life, for evermore." It seemed to us that we were ready to go out into the modern world with all its need with the old authentic Gospel of the New Testament, assured of its adequacy and its power, and with the presence with us to the end of time of Him who came neither to condemn nor to loose, but to redeem and save the world.

#### *A Gospel of Reality*

I know very well what the world says to all this—"pure moonshine, sheer moralistic idealism." Not so. This is the only hard reality. We are standing on the unimpeachable facts of the world's indisputable needs and the reality of the Gospel and the incarnation and the resurrection. We will never get what we want on any other road than this. The world will seek forever for the answer to its needs in vain until it seeks of Him who is Himself the Great Seeker, who came to seek and to save that which was lost. That word "lost" is an old and well-worn word, but as fresh and true today as it ever was, and the only hope for the world is to be found there where alone each man of us can find hope for himself—"Except a man be born again he cannot see the Kingdom of God." Without that, no new heaven and new earth filled with righteousness; but with that the heavenly vision and the fulfilment of it: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and he shall dwell with them and they shall be his people and God himself shall be with them and be their God'."—*Federal Council Bulletin*.



## For Young People

ALLIENE SAEGER DECHANT

To be alive in such an age!  
To live to it!  
To give to it!

Breathe the world-thought,  
Do the world-deed,  
Think hugely of thy brother's need.  
—ANGELA MORGAN.

"The destiny of any nation at any given time depends on the opinions of its young men under five and twenty."—*Goethe*.

"It is a holy sign to see a nation saved by its youth."—*Disraeli*.

WHAT is our attitude, our "opinion of," our "nation,"—every "nation"? What is our attitude toward America's "Every Tenth Man,"—the negro? Toward our "brother's need" in the Orient, in Africa, in India, in Oceania? Toward missionaries? Toward the 9,113 students from 101 different countries, who are enrolled in American colleges and universities? Toward World Peace? Toward the 1,186 challenges for foreign missionary service, and toward the 516 calls for home mission service?

Our missionary conferences and summer camps can help us answer these questions, not only through the medium of the textbook, the book-room and the bulletin board, but more especially by the daily contact with teachers and preachers, with missionaries, and with inspiring folks from foreign lands. Why not, therefore, enroll at one of our conferences or camps, and there, for a week or ten days, "breathe" with others, "the world-thought"; "think hugely" with others, of our "brother's need," and then go out to "do the world-deed"?

### *Do You Know That*

There are calls for 1,186 missionaries who can sail in 1929?—Six hundred and fifty-seven women and 529 men? And that Africa needs 174 of them, Asia 661, Latin America 150 and Oceania 31?

Among the 516 calls for home mission service in 1929 are appeals for preachers, deaconesses, specialists in religious education, doctors, nurses, dentists, agriculturists, publicity workers, outdoor workers, social service folks, orphanage workers, industrial experts, and grade, high school and college teachers?

A total of 443—281 men and 162 women—are needed "over there" for general, evangelistic and social service work? A total of 484—340 women and 144 men, for educational work; a total of 212—130 women and 82 men, for medical service; and 47—25 women and 22 men, for such miscellaneous posts as agriculturists, sawmill and logging experts, builders; settlement and community workers; deaconesses, dietitians and matrons; translators; executives, business managers, stenographers, secretaries,



GROUP AT KISKIMINETAS CONFERENCE  
(Miss Hinkle in Center of Front Row)

treasurers; education inspectors, industrial workers, and plantation overseers?

The field of medicine "over there," needs not only physicians, nurses and surgeons, but internes, teachers, hospital managers and a veterinarian?

The field of education "over there" calls for supervisors, pathologists, geneticists, librarians, playground experts,

teachers of the blind and deaf; principals, physical directors, architectural and civil engineers; and men and women qualified to teach Bible, Religious Education, animal husbandry, agriculture, business subjects, English, French, German, history, botany, chemistry and physics, mathematics, home economics, kindergarten and music?

## Children's Corner

### A Kite

I often sit and wish that I  
Could be a kite up in the sky,  
And ride upon the breeze and go  
Whichever way I chanced to blow.

—*Author Unknown.*

The month of May brings so many happy "over there" memories that your "Miss Alliene" scarcely knows which to tell you about first.

There's kite-flying—all kinds of kites: dragon kites, colored-tail kites, "ball" kites, "man" kites, flag kites, fancy-tail kites, star kites, and kites that look like the sails of Chinese junks.

There are May pole dances, too, by Chinese girls in trousers—their long, straight, black hair wrapped tight with bright wool.

And May fifth is Boys' Festival Day in Japan—their Tango no Sekku, when at every hut and home there floats from a bamboo pole an e-nor-mous fish—one for each son. Some bamboo poles your "Miss Alliene" saw had ten fish flying from them! The fish are made of cotton or of paper. And they are the carp—chosen because it can swim against the current and even climb a waterfall. Just so strong and sturdy and unafraid do Japanese fathers and mothers want their sons to become.



MAY DAY AT ZIEMER MEMORIAL GIRLS' SCHOOL, YOCHOW CITY, CHINA

"The Double May Pole" is the Last Event

## *New Lecture on Africa*

Many societies and congregations have been or are studying "Africa" this year. All such will be glad to know that a most interesting and instructive stereopticon lecture of sixty colored slides, entitled "The New Africa," is now available through the Department of Missionary

Education. The fee for this lecture is two dollars and return transportation. Reservations may be made by addressing Rev. A. V. Casselman, D.D., Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

## Foreign Mission Day

Up to May 1st, the Foreign Mission Day Offerings totaled \$10,189.45. By action of the Board, the contributions from the Churches in the Pittsburgh Synod will be devoted towards the lot

and chapel at Kitakata, Japan, in honor of the Missionaries, Miss B. Catherine-Pifer, Rev. and Mrs. I. G. Nace, and Rev. and Mrs. W. Carl Nugent.

## Book Reviews

*Law Or War.* By Lucia Ames Mead. Published by Doubleday Doran and Co., Garden City, N. Y. Price, \$2.50.

It is well to read books of the nature of this one, for consideration of Peace movements and of facts about war is an imperative duty. In a very sane way this author has gone deeply into many of the questions concerning the past and future with regard to war and peace among the nations of the earth. If nothing else were gained by a close reading of the book there would yet be a much worth-while result—namely the conviction that it is one's privilege and duty to think on these things, and not shirk, or shove the duty onto others. Here one may get a brief history of the Peace movement, neglected facts about wars, dangerous fallacies about wars, and a clear statement of the League of Nations. As a matter of fact there are many people who are quite in ignorance on this League, which is now one of the world's great affairs, and should be the affair of every high thinking individual. The Covenant of the

League of Nations is appended, adding greatly to the value of the volume.

*Tongues of Fire.* By Grace T. Turnbull.  
Published by The Macmillan Co., New York.  
Price, \$3.50.

In Acts, second chapter and second verse, one may find the words that suggested the title of this unique book. Miss Turnbull is an artist, and has exhibited in many of the leading galleries. But beside this work she has spent much time in going deeply into the study of all the sacred scriptures throughout the ages. With this preparation she was well in trim for editing these representative passages. Her purpose was to make these carefully selected portions from the scriptures of the Pagan world accessible to students and preachers, as well as the ever-increasing number of general readers who find themselves becoming intensely interested in the subject of comparative religion. An extensive bibliography is added greatly enhancing the value of the book to the reader who would make further excursions along these lines.

## Board of Foreign Missions

### Comparative Statement for the Month of March

1928			1929			Increase	Decrease
Synods	Appt.	Specials	Totals	Appt.	Specials		
Eastern .....	\$10,701.62	\$2,712.89	\$13,414.51	\$9,128.36	\$3,739.69	\$12,868.05	\$546.46
Ohio .....	3,496.90	2,703.11	6,200.01	3,460.90	1,215.01	4,675.91	1,524.10
Pittsburgh .....	1,030.55	819.75	1,850.30	1,184.21	374.46	1,558.67	291.63
Northwest .....	2,748.63	336.82	3,135.45	1,935.42	1,214.92	3,150.34	\$14.89
Pittsburgh .....	2,748.63	336.82	3,135.45	1,935.42	1,214.92	3,150.34	\$14.89
Potomac .....	4,486.84	973.79	5,460.63	4,437.08	964.61	5,401.69	58.64
German of East..	716.68	362.36	1,079.04	21.45	258.26	279.71	799.33
Mid-West .....	1,803.53	477.96	2,283.49	1,697.01	719.79	2,416.80	133.31
W. M. S. G. S. . .		8,219.32	8,219.32		2,578.00	2,578.00	5,641.32
Miscellaneous ..		15.00	15.00		100.00	100.00	\$5.00
Annuity Bonds ..		500.00	500.00				500.00
Totals .....	\$24,986.75	\$17,171.00	\$42,157.75	\$21,864.43	\$11,164.74	\$33,029.17	\$233.20
					Net Decrease .....		\$9,128.48



# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

## *Thought for the Month of Mother's Day*

THE Christian home is the hope of the world, a home, not a house, where love dominates all, where there is a family altar, where grace is said and where the parents walk with God, not only on Sunday, but seven days in the week, and link prayer up with life." We who are mothers have a great responsibility resting upon us. Just what the day is going to be for our husbands, in the office or place of business, our children in school and those of our household, depends upon the way we start it.

"Home is not a style of house but the sense of right-minded woman's presence. It is not merely a portion of the outer world which you have roofed over and built a fire in. It is rather a sacred place, a vestal temple, a shrine of the household gods; and where-soever a true woman comes, there will surround her such a home, and the roof and the fire will be but emblems of the nobler shade and light. The only roof may be the blue vault of the heaven above her head and the only fire the gleam of the glow worm in the cold grass at her feet, and yet in her presence is more truly home than beneath vaulted arch of crysolite. Home is wherever such a woman is; it stretches far around her and brings to all within its influence, shelter and warmth and peace."

*Contributed by Gertrude H. Apple.*

## *A Contrast*

IN this issue, the conservative account of the work which is being accomplished by Second Reformed Church, Lexington, N. C., makes slight reference to the difficulties which would discourage most home missionaries. When the unpaved, ungraded streets and homes, with no modern conveniences, are converted into paved, straight streets and comfortable homes what a difference there will be! We wish all OUTLOOK OF MISSION readers could witness the courageous manner in which Reverend and Mrs. Leonard give themselves to the opportunities of this difficult field. Just to have Dixie Sharp for organist must be a heavy strain—Dixie Sharp is blind, mentally short, and physically unattractive. For many years he has received \$50 annually from the W. M. S. G. S. This

with gifts from the congregation, must supply his family's needs.

Lifting—lifting—that is, what Reverend Leonard is doing and he is encouraged with visible signs of progress. Second Reformed Church was built in a neighborhood down at the heels. The contrast between it and the model village on the opposite side of the city must stir comparisons. In that model village of the south, Erlanger, the home of the B. V. D. cloth, streets are paved and beautified, homes constructed with a thought for convenience and beauty, recreational centers supplied with the latest amusements, etc., etc. It is hard on the minister to have to build a neighborhood, a church, a playground from the first foundation stone. That is what Reverend Leonard is doing through Second Reformed Church.

## *International Good Will Nights at the Triennial Convention*



MRS. OLYN HUDSON

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MRS. OLYN HUDSON will be the speaker, May 15. A glance at her service record assures us that we may expect an unusual message.

Following the Armistice, Mrs. Hudson went to Turkey as one of the first volunteers for reconstruction work in the war devastated areas. She spent one year with the welfare forces in Russia; two and one-half years in Turkey; one year in Greece. Mrs. Hudson was in Samsoun, on the Black Sea, during the bombardment of that city. She helped with the work incident upon the exchange of populations ordered by the Lausanne Treaty and had many thrilling experiences trekking out of Turkey. She held a joint commission with the representatives of our country and Greece to requisition land to care for the one million refugees who came to Greece after the evacuation of Christians from Turkey and Thrace.

Having first hand knowledge of the strained relationships between peoples of different countries, Mrs. Hudson feels that Christianity holds the only open path to world friendship and understanding.

Mr. Milton T. Stauffer will be the "man with the message" for Thursday evening, May 16th. At the World Missionary Council, Jerusalem, he was one of the thirty-five delegates representing the United States and Canada. The Jerusalem meeting will be the subject of his address.

After graduating from Princeton University (1910) and Union Theological Seminary (1913), Mr. Stauffer served for several years in the pastorate. He then decided to fit himself for a missionary career and read for a year in the Day Missions Library of Yale University at New Haven, under the direction of the Rev. Harlan P. Beach, D.D. He went to China in the spring of 1916. In May, 1918, he was elected Secretary of Survey and Occupation under the National Christian Council in China. No more comprehensive survey of any mission field has been made than this survey of China under Mr. Stauffer's direction, 1918-1922. In October, 1922, he was called to New York to act as Educational Secretary of the Student Volunteer Movement. He

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MILTON T. STAUFFER, F. R. G. S.



acted in this capacity until 1927, when he left the Volunteer Movement to become Secretary of the Foreign Missions Conference of North America. He is still connected with the Student Volunteer Movement in the capacity of Chairman of the Administrative Committee. He is a Congregationalist, and is the author of "Christian Students and World Problems," "The Christian Occupation of China," "Looking Toward a Christian

China," and "World Missions as Seen from Jerusalem." In 1928 he assembled and edited a series of six volumes by Christian nationals, entitled, "Christian Voices Around the World."

Mr. Stauffer is one of the younger men connected with the cause of Foreign Missions. He is well known to college and seminary student audiences, and as a speaker at summer conferences and interdenominational gatherings.

### *Among the Workers*

THE Fortieth Anniversary of the Woman's Missionary Society of Lancaster Classis was observed in connection with the annual meeting, April 4th, in Second Reformed Church, Harrisburg.

Mrs. W. D. Gerhard, a charter member who has had the distinction of a perfect record of attendance during the 40 years, spoke of the progress of the Society. Nine Charter members are living, three were present at the anniversary.

Mrs. Paul Kunkle presided at the Anniversary service. In acknowledgment of blessings, local societies laid upon the altar for the Missionary Home at Lancaster, gifts amounting to \$1,648.60.

About 125 Guild Girls attended the "tea." Mrs. Clarence Kelly, Classical Secretary, had charge of the affair. Miss Katheryn DeChant, recently returned from Japan, gave the address.

\* \* \*

The Third Reformed Church, Youngstown, Ohio, suffered a great loss when Mrs. Anna Keller Wettach, wife of Rev. E. D. Wettach, D.D., passed to her heavenly home on January 5th.

Mrs. Wettach was a charter member of the Woman's Missionary Society of General Synod and in 1921 was honored with a life membership in the society.

\* \* \*

A membership in Memoriam has recently been received for Miss Anna

Shollenberger, of Manheim, Pa. Miss Shollenberger was, until her death, a member of the Girls' Missionary Guild, served as Secretary of Girls' Missionary Guilds of Lancaster Classis. Last year she was the classical delegate to the Eastern Synodical meeting.

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Mrs. Edward F. Evemeyer sailed April 13th on the steamship "Ecuador," from San Francisco. She will reach Hickory for the Triennial Convention. The cruise covers twenty-four days; brief stop-overs in several Mexican, Central American and South American ports will give opportunity for observations. Mrs. Evemeyer has attended every General Synodical Convention since 1908—Hickory will continue her unbroken record.

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The fifteenth annual meeting of W. M. S., of Maryland Classis, convened in Baust Reformed Church, near Westminster, Md., on April 3rd. The membership for 1929 is 452. One new G. M. G. was organized. Four Life Members and four Members in Memoriam were reported. Thank Offering for year \$996.96. Budget was paid in full and scholarship fund completed. An increase of 48 in number of prayer calendars was reported, with a decrease in number of

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*"Enclosed please find check to the amount of one dollar in payment of my OUTLOOK OF MISSIONS for the coming year which I look forward to reading with great eagerness before the Postman delivers the same."*

MRS. A. J. BENNICOFF, Kutztown, Penna.

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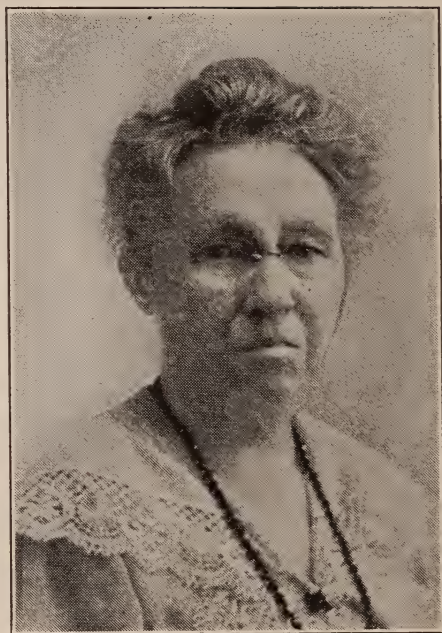


### *In Memoriam*

ANOTHER friend called Home. Announcement of the death of Mrs. Allen K. Zartman, Thank Offering Secretary of the Woman's Missionary Society of General Synod, 1917-1926 stirred memories of associations through which friendships had been cemented and the outlook on life enlarged. At this Triennial Convention we will be particularly reminded of Mrs. Zartman's death—we will not only miss her presence but the friends who had looked forward to having her as their guest will be saddened by the empty chair. During the convention, our visit to the Elizabeth Conrad Zartman Thank Offering Dormitory at Catawba College will make us think of her earnestness and devotion to the Thank Offering Department—the department into which she lived her very life.

Having accepted the appointment of Secretary of Thank Offering, her first message to local secretaries was written from Winona Park, June 27, 1917. From that time scarcely a month passed without some note or story about the Thank Offering. Her indefatigable spirit became contagious and the Thank Offering increased from \$17,000 in 1917 to \$48,600 in 1926, when she relinquished her work.

Mrs. Zartman was a musician and composer, a writer of verse, pageant, sketch and story. She was an alumna of Heidelberg College, class of 1875.



MRS. ALLEN K. ZARTMAN

Mrs. Zartman's death occurred March 21st. The funeral was held at the home of her daughter, Mrs. H. B. Diefenbach, with interment at Canton, Ohio—her birthplace. Sincere sympathy of associates and friends are extended to Dr. Zartman and the daughter, Mrs. Diefenbach.

### *Prayer Calendar*

MAY and June bring us the voices from Iraq. How glad we are to hear them and also to see the pictures!

Dr. and Mrs. Calvin K. Staudt, our first missionaries in Mesopotamia, have been members of this United Mission since 1924 and they, no less than the whole church, have been most enthusiastic about their work.

Mrs. Staudt, writing of the 1928 Commencement, says, "The boys presented themselves with confidence and spoke with force because, this year, Miss Black, a friend of ours from Tacoma, spent the better part of the school term with us and

lent her splendid help in improving the English and public speaking. Shiah and Sunni Moslems, Jews, Chaldeans, Gregorians, Protestants—all these religious affiliations were represented in this class of twelve and they worked together and played together in affectionate comradeship. It is amazing what can be done in breaking down these strife-breeding barriers and how easily the boys learn to appraise one another on the basis of character."

On the May page of the Calendar we see the Girls' Club who meet weekly for study and prayer in Mrs. Staudt's house.

This picture was taken at a farewell gathering for Miss Black who taught the girls to read and act "As You Like It." Miss Black is standing at the extreme left of the middle row. Mrs. Staudt is kneeling, the second from the right, in the front row.

The June page shows a group of students in the laboratory of the American School for Boys, Baghdad. A recent report informs us that "In Baghdad both the Girls' and the Boys' Schools have come to the close of a satisfying year of accomplishment. The Boys' School has added to its physical equipment a new

building and grounds that have made possible the opening of a boarding department where twenty-four boys have constant contact with 'household Christianity'—an experience which can scarcely fail to make its imprint upon them. The acquisition of playgrounds and the inauguration of organized athletics have not only opened a new field of contact for the teachers, but have given the pupils a wholesome lesson in 'give and take' which ought to bear fruit when Jew and Moslem and Christian mingle in the game of business and politics, as they do now in football."

### *Mingling the Nations in an Alchemy of Love*

PERHAPS the greatest realm in personal and national life from which Christ has been debarred is that region in which war and war psychology have so long held sway. This is an unevangelized realm in the hearts of thousands in our own country, a realm in which the Prince of Peace must be made known if Christians are to be Christian. It is therefore inevitable that the cause of peace between nations should be a part of missions. Every woman interested in missions is vitally concerned in the Fourth Conference on the Cause and Cure of War held in Washington, January 14 to 17, 1929, and should be responsible for the carrying out of the plans made at that conference. The Federation of Woman's Boards and the Council of Women for Home Missions are two of the ten woman's organizations which compose the National Committee responsible for calling this conference, and for putting into effect its findings.

This conference has gained momentum year by year and has come to be one of the great educational forces for peace in this country. It was started primarily for the purpose of studying seriously the causes of war and trying to find out the cure of that evil.

The program of the conference this year was divided into two main subjects: The Present Status of Peace Versus War, and What are the Obstacles to be Removed Before the Nations Can Feel Secure Against War? Speakers who are

recognized authorities were chosen to present the various phases of these two subjects and the methods of presentation were such as to make the learning process as painless and as satisfying as possible. For instance, one evening there was an International Conversation to which the conference listened with absorbed attention. International Public Opinion was represented by Carrie Chapman Catt and Raymond T. Rich, while the points of view of the various nations were set forth by Arthur Bullard, James T. Shotwell, Reinhold Niebuhr, James McDonald, Sidney Gulick and Bruce Bliven. At other sessions such menaces to world peace as big navies, war chemistry, war airplane activity were vividly and accurately described. The Monroe Doctrine and the new inter-American treaties of arbitration and conciliation, recently drawn up by the Pan-American Conference in Washington, were ably presented.

Through the whole conference ran an undercurrent of deep feeling in regard to the General Pact for the Renunciation of War. On the first morning of the conference delegates made what might be called a pilgrimage to the Senate office building to call on their respective senators and present resolutions from the various States in favor of the Pact. More than twelve thousand resolutions were presented and it is of interest that the Church group, that is, the Home and Foreign Mission organizations, had sent in the largest number of resolutions—



more than four thousand. It was especially auspicious that on that very afternoon the Senate ratified the Peace Pact, with only one dissenting voice!

The conference in this its fourth annual session passed into a new realm of study and action. Heretofore attention has been centered largely upon war; hereafter the attention of this body will be increasingly upon peace—not abstract peace, but peace as an institution. Mrs. Catt, whose leadership has meant so much through the years, gave to the conference that term, “peace institution,” as she outlined the path of future progress.

The following recommendations from the Findings point the way on the road to peace that the conference is to follow:

With Mrs. Catt, we believe that “the road to peace may be long and difficult, but it is straight.”

We further recommended:

1. That the program for future work suggested in Mrs. Catt’s message be adopted by the conference, namely:

(a) Support of movements to build up the institution of peace through more complete world agreements and the development of machinery necessary for the settlement of international disputes.

(b) Frank discussion of policies and practices which continue the war institution and postpone the building of the peace institution.

2. That, inasmuch as it is impossible to foresee the specific ways in which the above program can best be made effective, the Executive Committee be asked to present to the member organizations timely information on which they may act accordingly to their individual procedures.
3. That the program of another Conference, while necessarily continuing the examinations of the causes of war, give its attention primarily to a consideration of the machinery for peace.

The Pact not only has renounced war but also has given peace an official standing in the minds of people throughout the world. Now the institution of peace must be built up. If that is to be done, women must needs continue their efforts. They must be informed on international questions and work actively for certain definite means of settling international disputes. Probably the next step for the women of this conference is to understand thoroughly the two treaties signed at the Pan-American Arbitration Conference which closed January 5, and to do everything possible to see that they are ratified by the Senate. Perhaps the next step for the reader of this article is to “highly resolve” to know what these two agreements mean and to work for their ratification.

JEAN GRIGSBY PAXTON.

### Monthly Quiz

- 1—Name a woman who held a commission to requisition land in Greece for the refugees from Turkey and Thrace.
- 2—Give the thought you like best from “Thought for the month of Mother’s Day.”
- 3—What do you know of “Sunnyside Parsonage”?
- 4—Where do you find the quotation “We send our love to everyland”?
- 5—In what city has the Reformed Church a special work among the cotton mill workers?
- 6—Where does the W. M. S. G. S. assist in supporting a blind organist?
- 7—How much does the W. M. S. give toward evangelistic work in Japan?
- 8—For how many years was Mrs. A. K. Zartman Secretary of Thank Offering of General Synodical?
- 9—What memorial is named after her?



## *Evangelistic Work in Japan*

ON the W. M. S. Budget leaflet, a few figures represent the total expenditure for evangelistic work in Japan—but in no way do they tell the story or give the faintest idea of the beautiful work which transforms the drab of the sick room and the discouraged life into sunshine and hope. Miss Koharu Kimura, woman evangelist at Kiyako and Yamada, gives us an intimate account of some experiences which interpret the type of work in which she is engaged. The two towns in which Miss Kimura works are remote and difficult of access from the routes of travel in Japan. To visit Miss Kimura, we should start from Morioka, the mission station where Reverend and Mrs. Schroer have been working. From there we can go by boat or by a long and dangerous automobile route over the mountains, to Kiyako. Yamada is a village reached from Morioka by boat.

Readers of Miss Kimura's article will be interested in her name—her first name, Koharu means "Little Spring" (season) and Kimura, her family name, "Village of Trees."

Miss Kimura did not graduate from Miyagi College but, some years ago, was taken into our work from another mission



MISS KOHARU KIMURA

on account of the scarcity of workers at that time. She could not have been more loyal had she been graduated from our own college.

### *"Lord, Here Am I, Use Me"*

By MISS KOHARU KIMURA

I am very thankful to have been able to be in this honorable service for the past nine years, and yet I am much ashamed that during these years I have done so little worth mentioning. However, I am grateful to God that He has been using me, unworthy as I am, in His work.

I attended a Sunday School in a neighboring village from the time I was a second grade pupil in the elementary school, and there I learned about the true God in heaven and Lord Jesus the Saviour. As a child I was so afraid of the dark that I could not even go on an errand to the next village after sundown, but when I learned singing at the Sunday School I was able to go alone in the darkness, singing as I went the hymn, "Jesus

Loves Me, This I Know." The old woman next door used to say that I was like a lark, always singing.

While in the elementary school I was often persecuted. Among the teachers there were some who were opposed to Christianity, and this encouraged my classmates in their persecution. I told our Sunday School teacher about my persecutions, and he read to me Matt. 5: 10, kindly telling me that since olden times many people had been persecuted for serving the Lord. Then he prayed for me. This was a great encouragement to me.

I wanted to enter a Girls' High School after finishing the grades, but our parents being poor, and mother not being physically strong, I was much worried about

my future, and used to pray to God for help. My prayers were heard and I was able to enter a Christian Girls' High School. I was very happy then.

I was greatly rejoiced when I listened to talks on the Bible during the morning and evening services and on Sundays when I was at church.

When I was a sophomore, a Sunday School was started in the country as Christian Endeavor work, and for the first time in my life I stood as teacher before the children, talking to them about Jesus. But mingled with my sense of unworthiness was also a feeling of great joy.

At noon on a certain Tuesday in April, while still a sophomore, when my classmates were enjoying themselves out in the yard, I was reading a book entitled "First Steps." I found in it a story of our dear Lord Jesus, and as I went on reading, I came across a picture of Jesus on the cross. I looked at it intently and came to recollect for whom it was that Jesus was thus put on the cross. The thought took hold of me very strongly, and I realized that He had thus suffered for my sins, for my salvation. For the first time after my baptism the meaning of the cross became clear to me. The sermons that I had heard at church came back to me with special significance. I was moved to tears as I thought of the boundless love of God, and I prostrated myself in prayer. I then felt the meaning of those lines of the hymn "Blessed Assurance," which say, "Neither I nor the world, but the Lord alone abideth."

I think it was Saturday of my last week at school. I wanted to sing, so I sat at the organ, and while praying, I sang the hymn, "Alas, and Did My Saviour Bleed." Again was I impressed with God's love, and prayed with tears. With the singing of the fifth verse my resolution for self-sacrifice was made. From that time I determined to sacrifice myself entirely to God.

After graduating from the high school, I worked for a year as helper to a certain missionary, and taught six different Sunday Schools every week. It was a good experience for me, as I learned many things of value for practical evangelistic work. I was admitted to the Bible course

in a year and was glad that I was then able to make special study of the Bible and Christian teaching. I learned more deeply of the love of God during those two years, and was more than ever impressed with the importance of preaching the Gospel.

When at last I was about to finish the course and go out into the world to fight with the prince of this world, I had some apprehension. Then the matron, quoting the passage in Joshua 1:19, exhorted us graduates, saying:

"As God is with you, only obey Him with humble hearts. You need not be worried about being young and inexperienced. Go on bravely, trusting in Him."

Then as I got out in life, I have made it a rule to pray and read the Bible as often as I can, and in the afternoon to work, making calls. Also I try to attend other churches as circumstances permit.

We have evangelistic meetings on Saturday evenings. One time noticing a woman sitting in the rear, I went and sat beside her. She was listening to the pastor's sermon very attentively. When the meeting was over, I talked to her. She said, "I should like to hear more from you about the Gospel, but lest my husband be worried about me, I must hurry home. I am not well, most of the time lying in bed. If you don't mind, please come to see me sometime." Leaving me her address, then, she went home. The next day being Sunday, I was busy with various things, and the following day, though I had washing and various engagements, I managed to call on her, being very anxious to see her. So I went to her house in the morning, with the Bible and a Christian paper.

As I called at the door, a man of over fifty years came out. I told him that I was from the church. Thereupon he said that he could not receive any person from the church. However, I insisted upon seeing Mrs. ———, telling him that I had promised on Saturday evening to call on her. The man proved to be the lady's father. I was shown in and saw the patient in her room. I talked to her, explaining to her about the new birth recorded in the third chapter of St. John, and about the redemption from sin.

through the cross. She listened to me with delight. I took leave at about noon, very little dreaming that it would be the last chance in my life of seeing her. At 4 o'clock in the afternoon, on that same day, she asked her parents and husband for forgiveness for her sins and shortcomings toward them, and with joy and peace, she was called to her home in heaven.

Before dying, she asked her family that her funeral service might be performed according to Christian rites. So her husband told me when he called on me that evening. I felt, then, that God was leading me that morning to see her and work for her salvation. The woman had long been suffering from tuberculosis. The funeral was performed by the pastor, assisted by three Christians. Her mother was deeply impressed with her faith and was converted. With this event I was more firmly convinced than ever of the importance of evangelistic work.

\* \* \* \* \*

I had a chance of helping a young lady become a nurse. She was baptized in October of last year and had been in the service of a firm, but not being satisfied with the work she left it and came to me asking for recommendation to some better work. I suggested becoming a nurse. She was pleased with the idea, and with the consent of her parents entered a certain nurses' training institute. Her scholarship was good, and she graduated

in August. As she is a Christian, she is frequently persecuted, but she bears it all with prayer. In a letter she recently wrote me, she told of the following experience. She had been given charge of a very nervous patient. No nurse could attend to her very well, even the doctors were much troubled with her. She was engaged in work of ill repute. Now, my friend nursed her with prayer and a loving heart. She also advised her to give up her dishonorable occupation and talked to her about the true God. Such a woman as she was, she became meek and gentle, to the great astonishment of the other nurses and of the doctors, and even promised that she would never again engage in the shameful trade.

These experiences have been great encouragements to me, convincing me of the greatness of God's doings, and I am more and more firmly determined to serve God.

When I know of brothers and sisters, formerly of our churches at Miyako and Yamada, who are now living and doing good work in churches of other towns, I believe that God has been blessing the fruits of even the little work I have done, and I pray that they will continue in the life of faith until they are called to their home in heaven. At the same time I try to work more earnestly than before for the sake of those who are sick, troubled, or in sorrow. I glory only in the Lord Jesus who has sustained me until today

### *Serving the Community*

SECOND Reformed Church is the only church located within the immediate industrial section of the city of Lexington, N. C. The work is unique in our Reformed Church. It differs from any other in our church. The Brookford work is similar in many respects, but even there the future is not as promising. There are approximately eleven hundred people in the section where Second Church serves. Less than a dozen of these people attend other churches.

Much has been written and said concerning the cotton mill workers. Many statements concerning them appear humorous to one who lives with and is

one of them. Our people differ but slightly from the rest of the human family. There are the bad, indifferent and good. As a rule they possess less of this world's goods, but at the same time, many have just as high ideals and noble aspirations. These folk are being woefully neglected by the Church. This statement, in general, applies to all mill people and to all denominations.

Because of the reflection upon the Church, the real reasons for this unfortunate neglect are seldom given.

One reason for their neglect is that they move often. This week they may be active in some church, tomorrow they



are in another village where the church does not function properly and after a few moves they are lost from it. Their church affiliation is neglected and their names are dropped from the roll. This condition is very disheartening to those engaged in industrial Church work.

Another reason for their neglect is that there are few who are "prominent," as that word is understood today. Also, they are generally poor. Being in this condition their membership would not add in a social or financial way as many churches would expect.

In stating this reason, I would not reflect upon any conscientious, Christian Pastor who is doing his best to serve. Generally the mill, factory or industrial church has as pastor one who is unable to secure work in some better paying and more socially prominent field. Few pastors seem to catch the real vision of service above so-called social standing. Along with the small salary for such labor there is an enormous amount of added responsibility and the field demands more strenuous effort for results.

The day is approaching when the Christian Church will be conscious of the great opportunity of character-building among this people. If that day is delayed too long, there will be many regrets for the neglected opportunity of making Christianity a vital part of their lives.

In the year 1903, Dr. J. C. Leonard saw the need for a church in an industrial community of East Lexington. Through his efforts a building was erected. The congregation was organized in 1904, with 22 members. Under his general oversight many students supplied, from year to year, and the building was added to as interest and attendance demanded. In 1922 Second, Lexington was enrolled by the Board of Home Missions and Rev. A. O. Leonard, a son of First Reformed Church, Lexington, N. C., was commissioned as pastor. There were 124 members at the time of enrollment.

From these beginnings the work has gone forward. There are nearly 300 members at present. A brick veneered parsonage has been completed and paid for. A new church has been erected. These stand as living monuments to the Cause of Christ in the community.

Our people, being the industrial type, are limited in means. The average income of members of the church is less than \$1.50 per day. The budget of our church requires the raising of \$400.00 per month. This includes the building and loan for our new buildings, local church expenses, relief for the needy, and the apportionment. The congregation has paid the full apportionment every year since its organization. The average attendance in the Church School during the year 1928 was 339. During the Classical year 1927-28 the average attendance was second in the Classis to First, Lexington.

The work is recognized as one of the outstanding of its kind in North Carolina—not only the most successful of the Reformed Church, but of any denomination. In answering the many inquiries concerning the work, the words—prayer, push, pull, program and personality—are often used. Great things have been asked and expected of the Heavenly Father. The deepening of spiritual life through prayer has been a potent factor throughout the years.

So much depends upon the personality of the pastor, each individual and the congregation. This personality creates the atmosphere that surrounds the church in all of its various avenues of work. It is something that cannot be dealt with successfully through the medium of any written article.

As for the term "push," that is more or less understood by everyone. Knowing the will of the Father, every effort is made to push the cause at hand. The spirit of co-operation has ever been prevalent in each undertaking. With determination each program and project receives the hearty boost of the vast majority.

We pull together. Realizing the burden, financially, all know that success depends upon each one shouldering a part of that responsibility. They respond nobly to each cause and of their little give freely.

The program of Second, Lexington is adapted to the needs of the Community. The development after Christ is the ideal and the program in general. The spiritual need of the soul receives first consideration. Evangelism is stressed and the

Church stands for the salvation of people. The steady and continued growth of the work is likely due to evangelism and the development of local talent for leadership. The evangelistic efforts have been very encouraging. The producing of local leaders has been often very discouraging, but has more than proven its worth in the results obtained. Many purely industrial churches depend upon imported talent and thus fail to develop that leadership and spirit that is so necessary for successful work in any church.

The program in the Church School is adapted to the needs of the school. Diversity in the worship period and the sharing of the responsibilities of the opening program tend to increase interest and at the same time distribute effort. Often the School meets together for worship and the pastor preaches in connection with the worship service. This combination service is very satisfactory. Better results seem to be had from this service than from the usual separate meeting worship hours.

The young people have their various organizations. Many of these meet during the week. Even the C. E. Society meets on a weekday evening. The programs rendered by these organizations are most helpful and interesting. Their serv-

ice to the church and community is often spoken of by people outside the church.

The children are the church's first consideration. They easily feel that what they do is important if not indispensable to the cause of Christ. They have the interest of the church at heart. The Daily Vacation Bible School has played an important part in the development of the child life of the entire community. Their response to the leadership of the teachers is most gratifying.

From the standpoint of attendance, the evening worship has grown more noticeably than any of the other services. We are told that we have the largest evening congregations of any of the churches of the city or surrounding community. The young people attend in large numbers. The services are plain. A large volunteer choir leads in singing Gospel songs and hymns. Our organist is a blind man and only a plain organ is used. The attendants are from all parts of our county.

Besides the program as it relates to the Church services, some of which we have referred to, there is what we will call the Community program. This includes every person in our entire section. Everyone feels that the Church rejoices to help them individually whenever possible. This attitude is the result of the Church serving through different avenues.



SECOND REFORMED CHURCH, LEXINGTON, NORTH CAROLINA,  
REV. A. O. LEONARD, PASTOR



For instance, cases of need (and they are many) are dealt with cheerfully. Few calls fail to receive the personal attention of the pastor. Strenuous effort is put forth to deal with each case wisely. Charity can easily be made a curse instead of a blessing. With this fact in mind help is rendered by the Church or through the Church. Advice is more often really needed than material help. This phase of the church work has augured well for the standing of the Church both in this community and among the people of the city.

A playground is maintained and conducted by the Institution. In the summer months all ages join in playing and fellowshiping together. The supervision of the playground activities is borne by the pastor, Church Committee and the City Recreational Director. During the months of last summer, thousands enjoyed this branch of the local work.

The recreational activities are continued through the winter. The most popular diversion during the winter just closing was dramatics. This form of recreation fitted so well, in that practically every member does hard manual labor. Indoor games, contests and social meetings also added to the program from week to week.

Last fall the kindergarten was introduced for the first time. The church furnishes the rooms and equipment while the city pays for the services of a competent teacher. The trial of conducting a kindergarten opens up a real avenue for service.

At least five days of the week are used by the church to serve its constituency.

One of the outstanding characteristics of the work, and also the most hopeful, is that among the young. The highest regard is felt by every young person of the community, and by many from the outside, for the Church. Hundreds of the young seek the pastor's advice upon many subjects. These are from the membership and from others. Numerous weddings are solemnized each year in the parsonage. This condition is due to the interest that is shown by the Church in the activities of the young.

The present physical equipment is the result of careful and prayerful study

accompanied by strenuous effort. Many outside friends wonder at the accomplishment in the face of the fact that every member is very much limited in the way of finance.

A brief outline of the plan would, perhaps, prove interesting. The work was disastrously hindered by the physical equipment. The Church was already in debt something over one thousand dollars on the parsonage. To relieve the situation, a committee was appointed to study the situation with a view to building a hut. In conference with officials of the Board of Home Missions they were led to believe that the building of a hut would give only temporary relief. Eventually the plan of building through the local Building and Loan Associations was adopted. Every member was asked to carry building and loan. Many responded. Very few have failed to keep their shares paid up, and in such instances others have volunteered to carry them on to maturity, to the end of the seven year period.

In addition to this plan, the pastor was able to collect something near ten thousand dollars from interested friends in the city and the surrounding churches.

The Board of Home Missions granted a loan, thereby guaranteeing the completion of the project. To this Board is due so much of the success of this work.

When actual construction began, all who would were invited to give of their labor. A surprising number responded, not only for a day but for weeks of spare time. Nights were spent in labor on the church that it might soon serve its purpose. Possibly five thousand dollars were saved by the use of free labor. The members and friends, regularly employed by the church also returned a percent in many cases. These days and weeks of building will never be forgotten by those who were so anxious for a new House of God.

The great need of the work (of which we shall say little) is finance. This would be the natural result of such a building enterprise along with the extensive program. These handicaps in finance do hamper the progress, but we are hop-



ing that some day the work may progress without this serious drawback.

Hope for the future of the work is stimulated with the coming of each year. The young people are building their own homes through the Building and Loan Associations. This is more or less due to the fact that they have learned from the Church that this is possible.

A state highway is assured that passes less than one block from the work. This will be an incentive for the construction of new homes.

A splendidly equipped city school is located within five blocks of the church.

The company houses will be remodeled, water and sewer facilities will be installed during the present year. This is very

encouraging in that less numbers of the migrating mill people will be with us.

Within the years of the present pastorate, new streets have been built. Curb and gutter placed, sewer lines laid, streets lighted, electric lines extended and the building of sidewalks ordered. We have been successful in securing protection from fire through the extension of water mains.

With these numerous physical and spiritual dreams realized, we are more hopeful than ever for an even greater and more far reaching program of service—one that shall reach each individual and lead to the complete surrender of life to the Saviour, who saves to the uttermost all classes whether they are rich or poor.

A. O. LEONARD.

## Meditation

(For use with W. M. S. Program XI)

### “CONFESSION AND PETITION”

#### *Call to Worship:*

We send our love to everyland—

True neighbors would we be;

And pray God's peace to reign in them,

Where'er their homeland be!

O God to us may grace be given,

Who bear the dear Christ's name,

To live at peace with every man

And thus our Christ acclaim.

(Last stanza of “A Hymn to Peace,”  
by Ernest B. Allen, *International Journal*  
of Religious Education.)

*Response:* We confess our shortcomings  
to do so and add a fervent “Amen” to  
the prayer call.

*Hymn:* There is a Fountain Filled with  
Blood.

#### *Responsive Readings:*

##### Confession—

Isaiah 59:1, 2; Prov. 28:13.

Psalm 66:18; Eph. 4:30-32.

I Jno. 2:1, 2; I Cor. 11:31, 32.

Psalm 103:9-12; I Peter 5:6.

Psalm 65:3; Isaiah 43:25.

##### Petition—

Matt. 10:30; Matt. 19:26.

Heb. 10:22; Luke 11:13.

Phil. 4:19; I Kings 8:56.

2 Cor. 1:20; John 14:13-14.

“But when we pray, say OUR—not  
MINE or THINE.

OUR debts, OUR debtors, and OUR  
daily bread! . . .

So shall God's Kingdom come in might  
and power

When all can pray, not mine or thine, but  
OUR.

—FRANCES CROSBY HAMLET.

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*It is a pleasure to call attention to the School of Nursing which is associated with our Fairview Park Hospital, Cleveland, Ohio. The School is fully accredited and aims to maintain a happy, wholesome atmosphere where young women may be thoroughly trained for this important work. Fuller information may be secured from the Superintendent, Rev. Philip Vollmer, Jr., 3305 Franklin Avenue, Cleveland, Ohio.*

## Literature Chat

CARRIE M. KERSCHNER

THE July program is of sufficient importance to make it an "open meeting." In some places it may be possible to arrange for a Sunday afternoon meeting to be held in church. A full discussion of the Peace question may be held. Do we agree with the sentiment expressed in the article "Promoting Peace Through Preparation for Defense," by ex-President Coolidge?

At last we are ready to announce the selection of the special books to be used by groups interested in missionary education. This selection has been made after a careful reading of manuscripts and galleys. Because these have been chosen for the missionary society groups is no reason why other books may not be used. If interested in books for other groups please write to either depository for suggestions.

**WOMAN'S MISSIONARY SOCIETIES.** "*From Jerusalem to Jerusalem*," by Helen Barrett Montgomery. Paper, 50c; cloth, 75c. How to Use, 15c. Use this book as a basis for your foreign mission programs for October, November, January and February. "*The Crowded Ways*," the Home Mission book, by Charles Hatch Sears, is to be used during the months of April, May, June and July, 1930. 60c paper; \$1.00 cloth. Suggestions to Leaders, 15c.

**GIRLS' MISSIONARY GUILDS.** The book on Foreign Missions, to be used beginning with the month of October, is entitled, "*All in a Day's Work*," by Godfrey E. Phillips. Paper 60c; cloth \$1.00. Suggestions to Leaders, 15c. For the last half of the year the Home Mission book will be used. It has the attractive title, "*Blind Spots*." Paper 60c; cloth \$1.00. Suggestions to Leaders, 15c.

**MISSION BAND.** *Junior* (Foreign), "*Jewels the Giant Dropped*." Cloth \$1.00; paper 75c. *Junior* (Home), "*Jumping Beans*," same price as the Foreign book. *Primary* (Foreign), "*Filipino Playmates*." Cloth \$1.00; paper 75c. Pri-

mary (Home), "*Rafael and Consuelo*." Cloth \$1.00; paper 75c. These are books for Leaders only. Reading book for Junior and Intermediates, "*From Jerusalem to Jerusalem*," Margaret Applegarth. There will be the usual supplemental helps, such as maps, pictures, etc.

Two books of recent publication are in stock. "*The Missionary Education of Primary Children*," \$1.00, cloth only, is one of a series of four books on Methods without which no Church library is complete. The two others that are ready now are, "*The Missionary Education of Beginners*," and "*The Missionary Education of Juniors*," each of which is \$1.00.

**SPECIALS! SPECIALS!** Creative Forces in Japan, 25c postpaid; Honorable Japanese Fan with How to Use, 25c postpaid; Chinese Lanterns, 15c; Peasant Pioneers, 25c. It would pay Societies to invest a few dollars and distribute these books free of charge. Pastors, too, may want to take advantage of this liberal offer. The books are as good as when they were issued.

All Societies please order from the Depository in whose District you are located. Headquarters, Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and The Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

## Girls' Missionary Guild

Ruth Heinmiller, Secretary

"That Brotherhood May Prevail," the fourth chapter of "Youth and the New America," is the Guild program for the July meeting. Include in your program the following story by Miss Irene Jackman. The outings for Bethel Community Center are financed through the Girls' Guild budget.

## *Sunnyside Parsonage*

"Was you ever at the Parsonage?"

"Was I? Say, do you remember the fun we had at the swimmin' pool?"

"Yes, and the fun in the barn!"

"And the night Mr. Hall told ghost stories and Mrs. Kleinginna dressed up in a sheet and came through the orchard to scare us. And . . ."

"Listen! Remember the day they swept up all the dead bugs on the porch and set me in them? Remember . . ."

And they are off on a long train of reminiscences—joyful recollections of days on end—sunshiny days with swimming and games, rainy days in the barn, moonlight nights with parties, and always the complete satisfaction of good food, clean beds, fresh air, green trees, room, room, and blessed coolness after city heat.

It is always like that. The word "Parsonage" means just one thing to the children—Sunnyside Parsonage. The children and young people of Bethel Community Center were usually given one week at Keswick Grove, New Jersey. But early in 1926, in response to the need of these city "cliff-dwellers," a country parish opened its parsonage to them for summer outings. The Central Committee provided funds for equipment, and the work began.

Sunnyside Parsonage is located about thirty-five miles from Philadelphia, at Anselma, Chester County. It is a large brick building of fourteen rooms. Some of these rooms were occupied by Reverend and Mrs. Kleinginna while one wing of the building was devoted to the Center work. The house is sunny and bright, with plenty of ground around it. Located on a hill, it gives a view of the countryside and oh, how these city folk feast on the beauty of the scene!

During the months of June and July for a period of six weeks the children and grown folks are taken by machine to the parsonage. The period of time allotted to each one depends upon his or her faithfulness during the winter months. The most faithful remain for one week. Workers are placed in charge and these supervise the food, work, and play.

The day's program begins with breakfast, which is followed by family worship in which all have a share. Then comes the work period when each one does the assigned task, whether it be dish-washing, scrubbing, or bed-making. Mornings and afternoons are devoted to games and sports of every sort. The evenings are devoted to "specials"—a watermelon feast, or an ice-cream party. The day always closes with a quiet time on the porch or lawn with Scripture, hymns, and stories. Then there is a cheery "good-night" and they are off to tents in the orchard or cots in the building.

On Sunday, everyone goes to church at St. Matthew's. Something about the services appeals to the hearts of the youngsters, for they tell how they love it there and how beautiful it is. The older folks tell of the inspiration they gained and the memory of their first Holy Communion still remains with them.

The summer's work includes some special trips, to Valley Forge, Gettysburg, etc., the workers seeking always to picture ideal home life, to help the children to live a happy life in a wholesome environment, to build up sturdy bodies, and provide spiritual manna. Only eternity will unfold the results. But here in a few weeks these folks are able to see the practical working out of Christian principles. They feed upon these memories and they are vital remembrances.

There are amusing incidents—scores of them. On her first morning, one of the fifteen-year-olds was awakened by the singing of the birds. "Listen!" she said to her pal. "Where are them canaries?"

When asked what they liked best, replies were manifold, from sunsets, food, and good times to—"I like it all—just everything." That sums it up.

"Say! do you remember . . .?" And they are off!

IRENE JACKMAN,

Bethel Reformed Community Center.



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*Meetings,*  
Annual Board Meeting, first Tuesday in March.  
Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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